

# The Living Church

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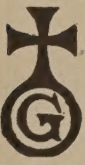
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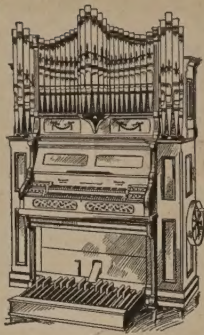
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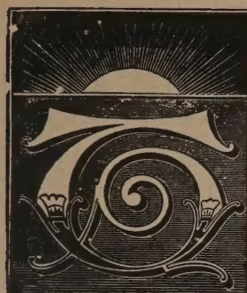
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# The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 20, 1906.

NO. 25

## EDITORIALS AND COMMENTS

### The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### THE GREAT INTERPRETER.

AS the Trinity-tide draws nearer its close, as though once more in recognition of its great lesson—the embodiment of the Presence and influence of the Third Person of the Godhead—the Church bids her children pray anew, "Grant that Thy Holy Spirit may in all things direct and rule our hearts." And with minds thus lifted to renewed consciousness of the blessed fellowship and communion thus promised in the ever present Spirit dwelling with men, will we not do well once again to give ourselves thoughtfully to a careful consideration of all that this promise enfolds?

It is greatly to be feared that the children of God lose the full value of many of His greatest gifts through failure to fully recognize and appropriate them, as practical aids in life's work and aims. Of nothing, perhaps, is this so true as in a definite appreciation of the attitude, if we may so speak, certainly the various relations, toward man, as clearly foretold in the coming and the abiding Presence of the Holy Ghost.

A comprehensive insight of the respective offices thus fore-shown, offers a great and beautiful study. But just at this season when, in pulpit and Sunday School, in educational institutions, religious and secular, instruction is the work prominently in the forefront, there could be no more helpful time for the closer contemplation of the declaration revealing Him as the great Teacher, man's unfailing Guide and Instructor.

And never, surely, was there greater need that man should lay hold upon this promised light, never a time when teachers and students alike had greater need to lay practical claim upon its guidance. In an age of ever growing controversy, of widespread doubt and question, when souls, once firm in the faith, are being tossed to and fro, carried about on shifting winds of doctrine, there is indeed urgent need for some anchor sure and steadfast.

How infinitely strengthening, then, this revelation of One whose very mission is the ever ready response to this cry for light, whose very coming was that He might stand preëminently in this relation of instructor to man, the Interpreter of the Word and will of God on earth.

For surely nothing is clearer than that our Lord Jesus Christ spoke and taught, throughout His earthly mission, in the light of the certainty that after Him should come One who should not only call to remembrance the words spoken, but should be the ever abiding Interpreter thereof. "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things." "I have yet many things to say unto you, but ye can not bear them now; howbeit when He, the Spirit of truth, is come, He will guide you into all truth," and "abide with you forever."

Thus it was that Jesus taught, in parables, in figure, and in language akin to the age and environment in which He spoke, leaving much to the Interpreter to follow. This it is that men blindly or presumptuously forget, pronouncing the teachings of Christ fanatical, impracticable, impossible, to present day conditions, hostile to the progress and development of the world. Under man's interpretation, such they may appear. As interpreted and illumined by the Spirit of Life and Truth they become fundamental principles only, the formulative principles of self-denial, self-sacrifice if needful, of love for mankind superseding love of self, of the great brotherhood of man, attuned, adapted, applied to each succeeding age.

So likewise, in matters doctrinal, be he priest or teacher appointed, the instructor of youth or student alone in quest of



truth, his loss is inestimable who fails to lay strong, practical hold upon this light ensured by the Word of God, this ever present Instructor who shall teach us all things, to whom we may safely bring every doubt and difficulty, knowing that in His own good time and way He will bring His Church into all truth.

L. L. R.

### THE BIBLE THE WORD OF GOD.

THE address delivered by the Bishop of Michigan before the Young Men's Christian Association of Detroit, to which we briefly alluded last week, is printed in full in the *Detroit News Tribune* of October 7th. An editorial note states that so many have been the letters of inquiry on the subject from all parts of the United States and Canada, that "the address is here printed with the Bishop's approval, and is given in full, without any change or alteration, as it appears in the original manuscript." So widespread is the sense of the scandal caused by the publication of the original reports throughout the country, that an examination of the address now before us may not be unprofitable.

The whole line of the Bishop's thought is to argue that the Bible is not the word of God. His thought is negative almost throughout. His final conclusion, in which he tries to answer the question, "How shall I discern the word of God when I find it in my Bible?" is painfully weak. Instead of appealing to the authority of the Church, he can only say: "Moody gave the true rule when he said, 'I know that the Bible is inspired because it inspires me.'" "No authority," adds the Bishop, "whether of book or church, can commend to you any utterance of prophet or even of the Christ as a word of God. . . . It cannot be a word of God to you until it finds you."

An idea of the directness with which he denies the proposition that the Bible is to be reckoned the Word of God, may be gathered from the following extracts from his address:

"My subject to-day is 'The Bible and the Word of God.' Perhaps there are some of you who are immediately ready to criticise this statement as a piece of vain repetition and will accuse me of tautology. 'The Bible and the Word of God,' why, that is like saying, 'the president and the chief executive of the United States,' 'Detroit and the metropolis of Michigan,' 'arithmetic and the science of numbers'; these terms are synonyms. The Bible is the 'word of God.' With such a proposition I desire to take direct issue. I know that it is imbedded deeply in our popular religious speech, but nevertheless it seems to me a most dangerous statement, indeed the most prolific source of the infidelity which so largely fills the Protestant world to-day. Hence I do not use the two terms of my subject as synonyms and I am not guilty of tautology or vain repetition when I say 'The Bible and the Word of God.' . . . Have I not proved my contention that the doctrine that the bible is everywhere equally the word of God is a most dangerous and most pernicious doctrine? . . . Starting with the unthinkable dogma of orthodoxy that the bible as such is the word of God. . . . No one who thoughtfully and carefully weighed the bible's own testimony concerning itself could for an instant accept the dogma that it is everywhere equally the word of God."

Nor are we unjust to the writer in citing these detached passages. The entire address is an exemplification of them, and the passages lose rather than gain in their startling significance by such detachment.

Let us now cite the solemn declaration to which the Bishop was bound by Article VIII. of the Constitution of this American Church to affirm his belief, immediately before and as a condition to his consecration to the episcopate, which took place only last February:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

The fact that the Presiding Bishop in person acted as consecrator, precludes any suspicion of the possibility of a surreptitious consecration of Dr. Williams without the requirement of this subscription. Indeed it would reflect quite as seriously upon a Bishop-elect as upon his consecrators, if he should accept episcopal orders in defiance of the constitutional provision of the Church. We are obliged therefore to assume that Bishop Williams did actually subscribe to the declaration thus required of him, before he was admitted to the episcopate.

When therefore we have the incident of a priest solemnly accepting an election to the high office and order of the episcopate and declaring in writing, as a condition upon which alone that office could be conferred, "I believe the Holy Scriptures of

the Old and New Testaments to be the Word of God"; and then, eight months later, having taken possession of the office and its emoluments, publicly asserting: "The Bible is the word of God"; with such a proposition I desire to take direct issue"—the act is one which even Broad Church casuistry must find it very difficult to call by any other than a very ugly name. It must of course be left for the determination of the Bishop of Michigan alone whether to make any defense of his conduct, and we should not think of offering advice unasked; but it must be evident that in any public expressions on matters of morals which he may hereafter see fit to make, he will be seriously handicapped if he elects not to. Any casuistry that has heretofore been attributed to the Jesuit order would seem to be child's play in comparison with any Broad Church casuistry that can defend this discrepancy between the profession before and the confession after the Bishop's consecration.

BUT WHEN WE READ the Bishop's address in detail, we are struck with the belief that he is not really so far removed from the Church's position when he is affirming, rather than denying, as he thinks he is. He naively dissociates himself from those who maintain the "orthodox" position; but he seems totally ignorant of what that position is, and confounds it with the exploded Protestant teaching which he so bravely abjures. This dissociation of himself from the company of the "orthodox" recalls to one the incident which transpired at the diocesan convention that elected Bishop Williams, when "Dr. Clark of St. Paul's read a letter from a Cleveland friend stating that though Dean Williams was a pronounced Broad Churchman, he was 'quite orthodox,'" etc.

As a matter of fact, the Bishop of Michigan simply represents the present state of the Protestant mind. After shrieking for more than three centuries that "The Bible and the Bible Only is the Religion of Protestants"; after reproaching Catholics for a like period of time because they held that the Church was prior to the Bible and, rather than the latter, the ultimate authority in religious belief; after making of the letter of the English Bible a fetich little short of idolatry, and building all sorts of crazy systems and seats upon disjointed texts—these same Protestants, having now discovered that they have been wrong ever since Protestantism came into existence and have built up their entire 'ism upon a mistake, have now flopped over into the other extreme. And as though that were not enough, they are pleased now to assume that old-fashioned, conservative Churchmen, who yet maintain the Church's middle position, are sunk in the depths of sixteenth, seventeenth, eighteenth, and nineteenth century Protestantism from which they have themselves emerged so recently that they have not yet been able to discover where they stand, or what is the true foundation of their own belief. For a pathetic example of woful floundering in uncertainty and perplexity, see the address of the Bishop of Michigan which is now under discussion. Throwing to the winds one basis of religious belief, he has discovered nothing better to take its place.

WHEN WE MAINTAIN that the Bible is the word of God, what do we mean?

Do we mean that the revelation of Almighty God has given direct authority for every statement therein printed, and that every deed which was committed in the belief that it was required by the will of God is thereby shown to be His will? Does it mean that Almighty God has given to the world a revelation of the cosmology of the universe? Does it mean that Almighty God compelled historical writers to choose a form of diction that was totally unknown to other writers of the same age and kindred races? Does it mean that Almighty God determined that the history of His chosen people should be set down with an accuracy altogether unnecessary for any ethical or doctrinal purpose, and altogether different from the manner in which other contemporary history was written?

It is sufficient to say that the Church has sanctioned none of these definitions. The Church maintains the inerrancy of the Bible in faith and morals. She maintains that all Holy Scripture alike was written for our learning. She maintains that every part of it is a product of inspiration. By inspiration she means identically what she means when she speaks of the Holy Scripture as the word of God. That word was spoken by the voice of inspiration.

And so passages spoken in parable are equally the word of God with passages in which there is less of the figure of speech. Thus our Lord spoke very largely in parable; but it will not be



maintained that the parables, although obviously couched in narrative form, were intended to be interpreted as the report of events which actually transpired. They were stories which may or may not have had foundation in fact, and which were told by our Lord for the purpose of inculcating a lesson in picture form, so that it would be more clearly perceptible to His hearers. Each of our Lord's parables is as truly His word as are the less hidden declarations of the Sermon on the Mount, although in two different manners of speech. The same discrimination between their interpretation is obviously to be made, as is expected in interpreting other language or other forms of literature.

So if it should be discovered that portions of the Old Testament that had once been commonly interpreted as historical were more probably to be interpreted as parabolic, there would be no weakening of the fact that such remained what they were always believed to be—the word of God. To cite an instance: If it were true that the book of Esther was once interpreted as historical and is now more commonly assumed to be parabolic, how is it not equally to be esteemed as the word of God with parables uttered by our Lord Jesus Christ? Did He not clothe many of His most majestic utterances in parabolic form? Is there any reason to suppose that parabolic form is less worthy the word of God when expressed through His prophets or other inspired writers of the Old Dispensation, than when uttered by Him who is Himself the incarnate Word of God? For though the whole Bible is the word of God, it must never be forgotten that it is His word for limited purposes. Almighty God is not the author of a text-book of history or geology. His word was expressed always with the limitations necessary to the day and intellect and moral status of those through whom He spoke. It is unreasonable to insist that the word of God spoken to mankind in the days of the infancy of the race, should lay bare the secrets of nature and of history, which it was in no wise necessary for the well-being of those people to know.

In expounding the Bible to-day it is not anticipated that the exegete will be infallibly guided to the utterance of a science beyond the present day. Similarly in speaking through prophets of earlier days there is no reason to expect that Almighty God would correct the limited scientific knowledge of those days. The lesson in the realm of faith and morals which would be conveyed at any time by Him who inspired the prophet or the annalist to write, would in the nature of the case be revealed in the setting of the language and knowledge of the day. Should future ages discover by much study and research that there were faults in that science and in that knowledge, it would in no wise impair the value of the supernatural revelation or of the inspired prophecy that had been deposited in those earthen vessels. Divine revelation that is to stay must always be made in an intelligible context; a context of that natural language to which man himself had attained in the course of his own studies. Indeed, if the word of God were expressed in a supernaturally-revealed scientific dress, it would have been occult and absolutely unintelligible, no less to ourselves than to the generation to whom it was immediately addressed, since it will hardly be maintained that all science has been accurately established at the present date. Scientific limitations differ in degree rather than in kind in the present day, as compared with those limitations at an earlier stage. Thus it may be said that had the word of God been written in such wise as to be free from the intellectual limitations of the age in which it first saw the light, it would be a meaningless and altogether unfathomable mystery, of no practical value to any generation, until finally science had so far advanced as to have reached that measure of accurate certitude, which would have placed it on a par with revelation. It is wholly unlikely that science will ever reach that exalted pinnacle.

One must, therefore, choose between a Bible that could be the guide for every age, whatever be its intellectual limitations, and a Bible so finally accurate as to be totally unintelligible so long as science itself is inaccurate.

Of course if all this be true, it follows that a very large range is given to scholarly research to establish, if it can, the exact literary class into which, humanly speaking, any book or any part of a book of the Bible is to be reckoned. Such research need in no wise create difficulties to those wise-minded persons who yet believe that the Bible is not only the word of God as the Church teaches, but also that no Bishop of the Church is so wise in his teaching as when he adequately represents the mind of the Church. It is unfortunate that scholarly research has largely been associated with wild conjecture and with bold

repudiation of the Catholic faith. It need not have been so. That misfortune, however, in no wise justifies an acquiescence, either in attributing to the Church knowledge and meaning which she does not require, or on the other hand, of repudiating her doctrine.

The Bible is the word of God. The word of God is spoken not in a divine language, but in human; not with the divine guarantee of a scientific accuracy of the propositions which must be made as a setting to the divine thought, but with a guarantee of inerrancy in its teaching as to faith and morals.

We believe that a junior Bishop of the Church might well have hesitated before assuming to correct the whole Church Catholic. Perhaps if his studies should lead him a little more closely to Churchly theology, he might find that there is less need than he had supposed of such correction.

AMERICANS of every section must feel keen sorrow for the successive crimes that have caused blots upon the fair name of Atlanta. In a recent number of the *Constitution*, a very excellent letter on the subject is printed from the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church in that city. Dr. Wilmer plainly shows that crimes of the negro can only be prevented by the prevention of crimes by the whites, by justice and generosity from the stronger to the weaker race, and by the forceful teaching of a godly example. "One part of the mighty work of preventing crime among the negroes," he says, "must be the christianizing of the negroes; a work in which the good white people ought to help, as their fathers and mothers were wont to help in the old days. Stonewall Jackson was not too proud to teach in a negro Sunday School, as I have seen reliably stated. But, Mr. Editor, while giving the negroes Bibles may be of some use (although if 'Christian' white folks are going to use the Bible to try to justify mob law, the Lord only knows what we can expect of the ignorant darkey, when he runs up against some parts of the Old Testament, and is ignorant, as so many white people are, of the law of progressive revelation), teaching the negro intelligently and sympathetically will do still more good; but Christian example set the negro by white people will do most good of all. That I believe to be the supreme need of the hour."

All of which is to say that the "race problem" is only a problem, for the most part, in so far as the Christian religion is left out. "Before we can successfully control the negro," says Dr. Wilmer, "we must learn to control ourselves; before we can christianize the negro, we must repent of our own sins." Dr. Wilmer enumerates a number of reforms that the white man must make before he can reasonably expect the black man to show great improvement, and this because "we that are strong ought to bear the infirmities of the weak, and not to please ourselves." The whole subject of crime, he says, must be reopened in the light of the modern penology; "Georgia's method of handling negro convicts has got to be squared with humanity and justice; the sociological question of conditions under which men and women live and labor must be given its proportionate attention; in particular our vagrant laws, worse than useless now even if enforced, must be revised; but all this will be of no avail unless there runs the golden thread of justice and equity through our people, who have the courts, the legislatures, and all the machinery of government." He thinks, too, that if men would stop talking and breathing slaughter and vengeance and show not only more justice, but also more courtesy to the negro, there would be large improvement made. In this respect also he enumerates a very considerable list of seemingly trivial matters in which the white people fail to show that higher civilization of which they boast. "That spirit on our part," he says, "breeds crime in the negro."

Dr. Wilmer has undoubtedly struck the right keynote. Christianity displayed in practical form by the predominant race which will, if it be sincere, include missionary work by example and by precept among the negroes, is the solution of the problem.

A true religion and not a parody on it, among whites and blacks alike, would do far more to curb brute passion than can ever be done by incendiary articles in daily papers, by incendiary speeches, or by political campaigns.

And psychology, too, affords some suggestions. The frightful outbreak of negro crime against white women which was the immediate cause of the race riot, followed upon a political campaign in which great stress was laid upon the dangers of such possible crimes. The *Southern Churchman*, in a thought-



ful editorial, aptly called attention to this factor. The extreme party pledged to extreme measures to punish crimes that had not yet been perpetrated, won. Then the identical crimes followed, in frequency so plentiful and in degree so frightful, that panic among white people, fed by a sensational press in which the crimes were graphically portrayed, led to the mobs and the riots. Was not the influence of suggestion evidently the cause that led to the negro crimes as well as to the white men's riots?

It is said that in the British West Indies, where the relative proportion of blacks to whites far exceeds that in any of our American states, race problems are left to settle themselves naturally with very little discussion and less legislation; and crimes by negroes upon white women are practically unknown.

Does not psychology suggest the probable relation between cause and effect in both these cases?

**W**E are not surprised that a convocation in the diocese of Los Angeles has petitioned the council of that diocese to memorialize General Convention in favor of the revival of the use of "the ancient Sacramental Rite of Unction." Churchmen are, we believe, seeing more and more that cults outside of the Church which perform physical cures by psychical and spiritual methods, have obtained their foothold because the Anglican Churches have been false to their own traditions in permitting that sacrament to fall into disuse.

Yet we should not wish to memorialize General Convention that the ancient use "*be permitted*" to be used in the Church." When did General Convention repeal the "permission" given by our Lord and applied by His apostle St. James? Surely, "permission" to obey our Lord and the inspired Word of God need not be meekly sought of General Convention. The way to restore the use of the sacrament is simply to restore it, as has been done in many of our dioceses. The blessing of the oils has for many years been performed by the Bishop on Maundy Thursday in some dioceses, and less regularly in many more.

But the petition that "an office for this purpose be set forth by the General Convention," is more to the point. There is, however, the practical difficulty in the way, that the incorporation of a new office into the Book of Common Prayer would reopen the whole subject of Liturgical Revision, which most of us would deem unwise, while the authorization of an office apart from that book would be without precedent in this American Church. There is a very satisfactory office for the purpose in the *Priests' Prayer Book*, that can easily be used where desired.

We believe that the most practical form in which the matter might be brought before General Convention would be in a memorial asking them to resolve that this Church, having always maintained the full force of the faith once delivered to the saints and the authority of apostolic practice, *affirms* (not permits) the right to the use of the ancient sacramental rite of Holy Unction in this Church, and until an office for the administration of the rite be set forth by General Convention, *affirms* the right of any Bishop to authorize such an office for use in his own diocese.

Technically and potentially the Anglican Churches have never abandoned the healing office, for at the consecration of a Bishop, a part of the commission given is: "Hold up the weak, *heal the sick*." The Bishop's authority to administer the *charismata* of the Church is therefore explicitly recognized, while the commission to a priest at his institution into the rectorship of a parish gives him full authority "to perform every Act of sacerdotal Function among the People of the same." In theory and potentially therefore, the Anglican Churches undoubtedly vest the authority in their Bishops and, by delegation from them, in their priests, to perform the healing office. It is only in practice that the rite has fallen into disuse; and it needs practice therefore, rather than legislation, to revive it.

### ANSWERS TO CORRESPONDENTS.

ANGLICAN.—The practice is purely a modern Roman innovation and wholly without the authority of any of the Anglican Churches.

S. J. K.—There is but one Anglican Bishop of Toronto.

CHAPLAIN.—(1) We think lantern slides depicting scenes in Church history must be made to order.—(2) A temporary altar may be erected for the purpose, but we do not recall any form of dedication for such.—(3) A processional cross is proper at the head of a funeral cortege. There was an old English custom of reserving a special wooden cross for such occasions, but the ordinary one will suffice.—(4) It is proper to administer Holy Communion to a non-Churchman when in imminent danger of death, but not otherwise.

### THE WANDERER—VII.

**W**ANDERING of necessity brings one pretty largely into contact with railroads. Now the railroad, so the Wanderer has sometimes thought, is a much abused concern. It is popular to jump upon it—figuratively as well as literally. Democracies are said to be hopelessly ungrateful, and toward none has the ingratitude of this American republic been more pronounced than toward the railroad.

In many of our American cities and towns, the public have two main objects in view. One is to get more railroads for their respective burghs; the other is to find new ways of annoying those they have.

Nearly all the railroads in this country were built by public spirited men and were run for years at a loss. Then arose a group of remarkable men who turned losses into profits, and at the same time gave to this country a railway service so far beyond what it ever knew before, that one can hardly deem credible his own travel recollections of only a quarter century ago. Did we, the Wanderers of the land, ever show any appreciation for this better service? Not any! We grumble about the railroads twice as much as we used to. We seek new methods of annoying them.

Quite true, the railroads have not yet condensed their escaping steam into halos about the heads of their presidents, directors, and general managers. They have wriggled out of paying taxes whenever they could; don't you wriggle out of as much of it as you can also, gentle reader? Have you no watches, bicycles, or securities that somehow are overlooked by the genial assessor when he comes to look over your household goods? And don't you think it's just a little hypocritical for you to express horror at the wickedness of those naughty railroads for paying as little as they can? We are a nation of swindlers, little and big, when it comes to declaring our taxable property to the assessor.

But I am wandering—in my words as in my travels. I was saying that it is the popular thing to curse the railroads. Now if the Wanderer could only induce the general manager to take a ride with him on an ordinary day coach instead of on his private car, and a Pullman big-bug to ride with him likewise in an ordinary sleeper, he could show those eminent worthies so many little things that in the aggregate annoy their passengers, that the said big-bugs would wonder how they could have overlooked so much. And, really, it is these little things that foster anti-railway sentiment. Mighty few of us are affected when railroads water their stock and "squeeze" out small stockholders. The effect upon our finances of the failure of the railroads to demand an increase of taxation upon themselves, is very remote. But to sit by a car window that won't open on a hot day—aye, there's the rub. That's what causes us on election day to turn out to the polls enthusiastically and vote for some farmer who is going to the legislature with a ream of anti-railway bills under his arm. Do you know, dear railway big-bugs, that that sticking window costs you more dollars for the sake of counter-acting hostile legislation, than all you ever have to pay to buy off rebate-demanding shippers?

On one of those hot days in September, the Wanderer boarded a Boston and Albany train to make a trip of a few hours' duration. The car was hot, almost to suffocation. Also, it was crowded. Away up in front one window was open.

A portly woman in front of the Wanderer finally began tugging at her window. The Wanderer had already tugged at his, wholly in vain. Instinct urged him to rush to the assistance of his portly neighbor. Discretion reminded him that he would only make himself ridiculous in the futility of his efforts. Cowardice suggested to him to look out of the window and not see what was happening in front of him. Cowardice won.

"Won't you please open this window?" panted the portly party when the conductor passed through.

"Ask the brakeman, ma'am. He has more time than I have," was the reply.

Fully forty-five minutes more elapsed before the brakeman came through; and upon request, and after the most vigorous pounding and shaking, the two women occupants of the seat meanwhile standing in the aisle, the window was opened.

Every other passenger wanted his window opened, too. But every other passenger meekly desisted from preferring the request to the brakeman. Thus good nature doth make cowards of us all.

Now that car had evidently run on the same train, over the same line, the day before, and the day before that, and many days before that. And undoubtedly the tragedy of the closed



window had been repeated each day. And yet a carpenter with a hammer and chisel could have made that car fit for human occupancy, in a very short time, while the car stood idle in the yards.

How much, in anti-railway sentiment among Massachusetts voters, did that car cost the Boston and Albany railroad?

Nor is this the only spectacle which the Wanderer would point out to his big-bug railway friend. He may recall one or two others next week.

### PASSING AWAY.

My life's golden goblet is breaking ere full,  
And life in low murmurs is passing away  
Like thin morning clouds, as the still early dew  
Forsakes the cold Earth at rising of day.

The light silvery cord is fast loosing its hold,  
And health at the fountain lies broken around,  
The fountain is dry and the pitcher is lost,  
And life's golden wheel moveth slowly around.

The pleasures of life are fast drifting away  
Like snow that is driven before the rude blast;  
Like smoke and the clouds, they are fast hastening on  
And soon all the dangers of life will be past.

Ah! sweet is the thought: I am passing away  
From sorrow, temptation, the flesh, and all sin;  
I long to be higher and nearer to God,  
Be purified, holy, and godlike within.

I'm willing to tarry for one thing on earth—  
The glory of God and the good of mankind,  
But when this is finished I gladly would die  
And leave all the world and its joys here behind.

Oh! weep not, ye loved ones, for Death is no foe,  
Though all sorts of evils seem round him entwined;  
For Death's a Consoler, a message from God,  
A Friend in disguise, so the weary will find.

The anguish of sorrow, privation, and pain  
Are passing away at the sound of his voice,  
The tide of my sorrows is fast ebbing out,  
Then weep not, ye loved ones, but with me rejoice.

The harp ere it breaks has a sound more sublime,  
The lamp that is dying increases its power;  
But man looks behind him and dreads e'en the thought  
Of passing the valley at death's brightest hour.

What is it to die but to leave the poor world  
And pass from the home where for years we have been,  
To gather with friends who have gone on before  
In a Home that's unending, that's perfect, serene.

Let the wretched one weep whose poor, weary hands  
Are clinging like ivy to scenes of the past;  
Who sees in the future his hopes glide away  
Like dead, withered leaves that are tossed by the blast.

But if the wild billows of life's stormy sea  
Have made his faith stronger in One ever nigh,  
He conquers his passions and drinks e'en the dregs  
Of death's bitter cup without even a sigh.

It is vain to desire and trifling the wish  
Of having one's honor engraved on his tomb;  
Away to the graveyard, and there you will see  
Oblivion and darkness is everyone's doom.

Inscribe me no name on my dark resting place,  
Nor put a memorial above my lone grave;  
But cover me o'er with a handful of earth,  
Let the grass and the daisies for aye o'er me wave.

I sing, not for honor, but just as the birds  
That under the foliage twitter a song;  
I sing as one breathes, or as the lone stream  
Increases its murmur in passing along.

Adieu and farewell, for the summons has come,  
And bidden my soul that it hasten away;  
My spirit is entering the valley that ends  
In realms of sweet peace and ne'er ending love.

B. O. B.

FACES have an influence that words can never have. The eyes, the brow, the lines of the whole visage, speak out as the tongue can never speak. The face is not merely physical; it changes inevitably as the inner man changes. Hard thoughts, evil desires, selfish ambitions, show through the countenance as in no other way. And the influence of these inner thoughts and purposes of ours is felt by those who merely look at us. It is not enough that we should have a care about words and deeds as influencing others; the very countenance itself, lighted from within, should speak forth a clean, wholesome message to all who look us in the eyes.—*Great Thoughts.*

## "CHURCH BELLS" SUCCUMBS

### Old-Time English Weekly Merged With "The Guardian"

#### UNION IN INTEREST OF REUNION WITH THE EAST

#### Church Congress Opens

#### "LETTERS OF BUSINESS" TO BE ISSUED TO CONVOCATION

The Living Church News Bureau  
London, October 2, 1906

THE *Guardian* now bears on its first sheet, in connection with its name, the imprint, "With which is incorporated *Church Bells*." The *Daily News*, in reporting the announcement that *Church Bells* would cease to exist as a separate publication at the end of August last, went on to say:

"For thirty-five years *Church Bells* has played a highly honorable part in Church journalism, for most of which period it represented what were nicknamed the 'lavender-kid evangelicals,' under the editorship of Canon Erskine Clarke, the vicar of Battersea. When first published the paper was satirized by *The Church Times* in some humorous verses on 'The Tinkling Cymbal,' which were obviously the work of Dr. Littledale. Latterly, *Church Bells* has represented the Tory Churchmanship of the present *Guardian*."

"A feature of the paper that will be much missed by thoughtful Christians of all denominations is the pathetic weekly article pleading for Home Reunion, which had been contributed to *Church Bells* for countless years by the patriarchal Earl Nelson. The death, or metamorphosis, of so many Church journals, which has been recently chronicled, is doubtless due to the more intelligent attention now devoted to the religious world by the daily Press. It seems strange, however, that the spiritual disciples of Bishop Gore and Canon Scott-Holland have no paper that voices their views on the Anglican Press, though they have now become, and seem likely to remain, the predominant party in the Established Church."

The above reference to the Bishop of Birmingham and Canon Scott-Holland is obviously in connection with their strong and ardent advocacy of Christian Socialism. But the *Daily News* is mistaken in thinking that the exponents of Christian Socialism constitute the "predominant party" in the Church.

The Guild of St. Matthew, which appears to be the oldest existing Socialist society in England, has just been holding its 29th annual meeting at Sion College in London, the Rev. Stewart Headlam, the veteran warden, presiding. While the members accept with equal vigor the economic conclusions of non-Church Socialists, they as Catholics "find a broader basis for these in the faith of our Redeemer and His Church." Of late the financial position of the Guild has not been satisfactory, and it has been found necessary to issue a special appeal to the members, who now number 237, in order to save it from possible dissolution. In his annual address, the warden said they believed the Church was intended to be a great instrument of social reform. While other Socialist and Labor societies were working for the same material reforms, the Guild existed to bear witness to the fact that, tremendously important as those reforms were, they were not the main thing. The people would not be satisfied when they owned the land, and everything had been municipalized; they must have principles and ideals to guide them. That was why he was opposed to the dissolution of the Guild.

Messrs. Rivington's autumn announcements include *The "Manual for the Sick" of Lancelot Andrewes, Bishop of Winchester*, edited with introduction and notes, by the Rev. Prebendary Brightman, of Magdalen College, Oxford.

The Chapter of Truro Cathedral met last Tuesday in the Chapter House and duly elected the Dean of Ely (Dr. Stubbs) Bishop of the diocese, in succession to the Right Rev. John Gott, deceased. It is naturally a matter of great satisfaction to Cornish Church people that the Bishop-elect has decided to reside at "*Lis Escop*" (Bishop's House), Kenwyn, Truro, the official residence of the occupant of the see. The consecration of the Bishop-elect has been arranged to take place on St. Andrew's day.

The Dean of Lichfield (Dr. Luckock) writes to the *Church Times* to give a short account of the practice and experience of the Lichfield Chapter as regards the daily Mass in the Cathedral since its restoration under the present Dean ten years ago. With regard to attendance, he finds from the register for Au-



gust and September of this year—months when the Theological College is down and many residents in the Close are away—that the average, exclusive, of course, of Sundays and saints' days, is no less than nine. The Dean also makes the following important statement:

"At first the service was purely tentative and voluntary, but since our last revision of statutes, with the exercise of the unique privileges granted by James the First, it has now become statutable and obligatory."

Convocation of the Province of Canterbury will meet for despatch of business on Tuesday, November 13th.

The autumn campaign against the Government's "Education" Bill is to begin in London with a great Trafalgar Square demonstration, on the afternoon of Saturday, October 20th. The suggestion was originally made by Mr. H. W. Hill, Secretary of the E. C. U., and it has been warmly taken up. The chairman and other speakers will be announced in due course.

The Rev. A. H. Stanton, of the clergy staff at St. Alban's, Holborn, was the special preacher at the patronal festival of St. Matthew's, Northampton, a large and flourishing Catholic parish, on St. Matthew's day. A luncheon was held in the schools after the Mass, at which Mr. Stanton, in the course of his remarks, referred to the condemnation he had incurred from Protestant objectors in consequence of the evidence against him before the Royal Commission, and appealed, in his characteristically forcible and quaint manner, to "that other Royal Commission, which must stop me before long."

The pioneer of the Catholic Revival in South Wales, the Rev. G. A. Jones—popularly known as "Father Jones of Cardiff"—has during the past fortnight attained to a happy departure out of this mortal life at the age of eighty years. He was for thirty-one years vicar of the ancient parish of St. Mary the Virgin, Cardiff, having resigned the cure of souls a few years ago owing to infirmity and old age. When he came to Cardiff in 1872, he found St. Mary's more like a Protestant Dissenting meeting house than a Catholic place of worship; but he immediately set to work, despite tremendous opposition, to restore what had been lost respecting both Catholic teaching and practice. "You will lose all your congregation," someone told the vicar of St. Mary's when he had well-nigh emptied the church of its old congregation. "Very likely; but I will get the children," was his calm, confident reply, and his words came literally true. Not only did he mould his congregation at St. Mary's (says the *Western Mail* of Cardiff), but he largely shaped Church life in Cardiff:

"Moreover, the influence of his teaching and practice—silently, quietly, steadily—permeated, to a certain extent, the whole diocese of Llandaff. There are not many churches in the diocese where the ritual is so advanced as at St. Mary's, but the faces of a considerable number of churches have been set in that direction. The Anglo-Catholic standard set up in Bute Street is being hoisted in many places in Llandaff. It floats gaily over all the Bute livings in Cardiff, Merthyr, Aberdare, Neath, and Cadoxton, and the influence of the Church in these centres is far-reaching."

The Committee of the Cardiff branch of the E. C. U., in their resolution on the decease of the Rev. G. A. Jones, record he had always been a warm supporter of the work of the E. C. U. in Cardiff, having been vice-chairman of the branch since its formation; while as vicar of Cardiff, although in the early years of his work he met with much opposition, "it will always be a matter of thankfulness to record that this opposition completely died away, and that at the time of his death he was universally esteemed as a devoted priest of winning geniality and charm." May he rest in peace!

The Anglican and Eastern Orthodox Churches Union, the formation of which was noticed in this correspondence a few weeks back, appears to have aroused considerable enthusiasm in all parts of the country, and is steadily increasing in numbers. A circular letter has been issued, signed by some of the principal members, in the form of an earnest appeal to the members of the Anglican and Eastern Orthodox Churches to support the Union and its objects, which are to forward the cause of external intercommunion by every lawful means. The work will be twofold: "(1) The theological side, for students and those capable of aiding in conference and writing; (2) the more popular side, viz., instruction of the clergy and people of both Churches by means of lectures, meetings, pamphlets, and friendly visits and intercourse." The society is essentially international, and intends to establish national branches for carrying on its work. The appeal is signed by ✠ Cyril (presiding Bishop of Cyprus), ✠ Basil (Archbishop of Smyrna), ✠ William (Bishop of English Chaplaincies in Southern Europe), Archimandrite Teknopolelis, Archimandrite Vatopedinos (Mos-

cow), the Archimandrites of Liverpool, Vienna, Antwerp, Sydney; the Rev. Messrs. Provost Ball, Archdeacon Frere (Beirut), Leighton Pullan, R. A. J. Suckling, George Washington, Professor Sokoloff (Petersburg Academy), Professor Orloff (London University), and other professors, clergy, and laymen of the two Catholic Communions. A general meeting will be held on October 10th in London, preceded by an inaugural service. It is hoped that both English and Greek clergy and choirs will take part in a common service, unique in England, and of far-reaching significance.

That flourishing annual, the Church Congress, which first came into existence at Cambridge in 1861, meets to-day at Barrow-in-Furness, in the diocese of Carlisle. This Barrow (distinguished by its suffix from Barrow-on-Stoar in Leicestershire) lies just on the edge of the beautiful lake country, and also in the immediate neighborhood of ancient Furness Abbey, a great Cistercian house of the 12th century, the ruins of which, along with those of Fountaine and Tintern, also Cistercian foundations, are the most extensive and picturesque monastic ruins in England. Since the discovery of iron ore in the Furness district some time early in the Victorian era, Barrow has undergone, perhaps, a more remarkable change than any other place in England: has been metamorphosed from an obscure fishing village into a thriving seaport and large industrial town; and can boast the possession of such an important industry as Messrs. Vickers & Maxim's shipbuilding, engineering, and gun works. It is such a place as this that the Church Congress has captured for the present week. In connection with the Congress, Mr. John Hart's Ecclesiastical Art Exhibition was formally declared open by Mr. Victor Cavendish, M.P., at the Drill Hall on Saturday afternoon in the presence of a large gathering, which included the Mayor, who attended in his official robes, and Archdeacon Emery, the founder of the Church Congress. The exhibition is well described by the *Times'* Congress correspondent as "a concrete declaration and realization of the continuity of the Church of England itself." Nearly 900 articles have been contributed to the Loan collection, mostly of local provenance, the value whereof is indicated by their being insured for £20,000. The Congress banner, which conventionally takes precedence among the exhibits, represents St. Kentigern, also called by way of endearment St. Mungo, whose diocese of Glasgow was then practically coterminous with what is now the County of Cumberland, the capital of which is Carlisle, the see city of the Carlisle diocese. Almost all the historical Church plate of the diocese is exhibited, including many 17th century chalices. There is an interesting collection of portraits (engraved) of the Bishops of Carlisle, ranging from Thomas Merks, 1396-1406, to the late Bishop Bardsley. A particularly noteworthy object of interest is a calendar having belonged to the martyred Archbishop of Canterbury, St. Thomas Becket. Most of the preachers at the Barrow churches on Sunday were Bishops—those of Sodor and Man, Ely, Southwell, and the Bishops Suffragan of Sheffield and Knaresborough. The Bishop of Carlisle presided over a crowded meeting of men held in the Town Hall of Barrow last evening, in connection with the Congress. The speakers, besides the chairman, were the Bishops of London and Ripon, and Mr. George Harwood, M.P.

The Archbishop of Canterbury, in a letter addressed to the Dean of Windsor, Prolocutor of the Lower House of the Convocation of Canterbury, says he is now in a position to tell him that the king will be advised to issue Letters of Business to the Convocations in accordance with the recommendations of the recent Royal Commission. According, when the Convocation of Canterbury meets on November 13th, his Grace proposes to invite both Houses to consider the question of the appointment of a joint committee, with a view to deciding what ought to be the manner of procedure in preparing a reply to the Royal letters of business which will then, no doubt, be in his hands. The Archbishop adds that the Prime Minister wishes it to be understood that the issuing of the letters of business is in compliance with the request of the two Archbishops, and further that his Majesty's Government of course retains its complete freedom of judgment and action after the reply of the Convocations to the letters of business shall have been received.

J. G. HALL.

SHE [Annie Keary] did not try to set others right; she only listened to and loved and understood her fellow-creatures.—*Eliza Keary*.

WORK is the best birthright man still retains. It is the strongest of moral tonics, the most vigorous of mental medicines.—*Anon*.



## DR. INGE'S PADDOCK LECTURES

Not so Largely Attended as Might be

## FIRST RECTOR CHOSEN FOR CHAPPAQUA CHURCH

Other Church News of New York

The Living Church News Bureau  
New York, October 15, 1906

AT the Paddock Lectures by Dr. Inge at the Seminary, a fair number of the clergy have been present, but not as many perhaps as one would have expected. The lectures were given on Monday, Wednesday, and Friday, immediately after the usual 5:30 P. M. Evensong. Dr. Inge is a comparatively young man, the typical modern Oxford Don, rather ascetic looking, with a personality that attracts and holds one's attention.

The first lecture was a history of the origins and development of Mystical Theology, and its connection with the various phases of philosophic and religious thought throughout the Christian centuries. The lectures on Wednesday and Friday evenings were devoted to a close consideration of the doctrine of the Logos, the different shades of meaning in the word as used in Jewish, Greek, and Western philosophy, and its influence upon Johannine and Pauline writings. Dr. Inge pointed out that the presence of the principle of the Logos idea is equally marked in the writings of St. Paul as in those of St. John. The lectures will be continued this week.

The commemorative services at the Church of the Transfiguration were continued on Thursday, the 11th, by special celebrations of the Holy Eucharist in the morning, and in the evening by an organ recital, at which Dr. Stubbs, Mr. Lamond, and other well-known organists assisted. This was followed by a banquet at the Manhattan Hotel, at which all the present members of the choir and a good many old ones were present. On the 13th, the rector held a reception at the rectory.

On the 12th (Friday) a special celebration of the Holy Eucharist was held for a blessing upon the departure for missionary work in the Philippines of Mrs. Anne Hargreaves. An address was given by Bishop Courtney, rector of St. James', of which parish Mrs. Hargreaves is a member.

The Rev. W. E. Johnson has resigned the rectorship of the Church of the Redeemer, to become rector of the Church of St. Mary-the-Virgin, Chappaqua, recently consecrated as a memorial to the little daughter of the Rev. Dr. Clendenin. The Church of the Redeemer, it will be remembered, is the result of a consolidation of the old church on 82nd Street and Park Avenue, and the Church of the Nativity, on W. 135th Street, where the church is now located. It was founded by the late Dr. Shackelford. At Chappaqua the church is an ideal country church, after an old English model, as already described in THE LIVING CHURCH. Of special interest is a window, just put in place, which is described in the following inscription which in future it will bear:

"This window was a part of the original structure of the Church of Saint Mary the Virgin, Monken-Hadley, Middlesex, England, erected about the year 1400, and is given by its Rector, Wardens, and Sidesmen to this Church (which is named and designed after theirs) as a token of their kindly interest.

"The light has fallen through this window for nearly five hundred years upon the children of the Catholic Church of England and now falls through the same glass upon the daughter Church in America, witnessing to us the unbroken life through the ages of the Catholic Church of the English-speaking people.

"Saint Michael and All Angels, 1906."

Work at St. Mary-the-Virgin's, W. 46th Street, has started up with full vigor for the fall and winter. The rector is back and preached at the High Eucharist on the 7th, when the full choir with organ and orchestral accompaniment sang the music. The St. Mary's Men's Club held its first meeting in their rooms on W. 46th Street on Tuesday evening of last week, the President, Mr. E. S. Gorham, and the rector being present. This is a splendid organization and is a living witness of the injustice of the reproach that American men will not accept full Catholic teaching and ceremonial. The presence of large numbers of men at all the services of St. Mary's is most noticeable.

The Rev. H. R. Hulse has been given leave of absence from his parish for a year, commencing All Saints' day, in order to travel through the country advocating and explaining the Men's Missionary Thank Offering.

Bishop Greer is in residence again at 7 Gramercy Park.

Mr. R. L. Anderton, senior warden of the Church of the

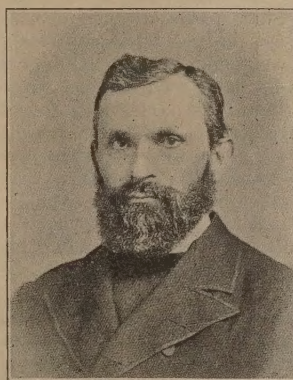
Advocate in the Borough of the Bronx, has just died. His return to the Church after many years spent as an active supporter of the Reformed Episcopal movement, was due to his warm interest in the mission of the Advocate, started some years ago by some young laymen.

St. Stephen's College, Annandale, has resumed work with an encouraging freshman class of twenty-three, an increase in numbers over the entering classes of recent years.

## DEATH OF BISHOP SCHERESCHEWSKY.

NEW YORK, Oct. 15, 1906.—Cablegram just received, saying Bishop Schereschewsky dead. No particulars.

Bishop Schereschewsky was one of the most remarkable men of the day. No modern missionary was perhaps more distinguished. He was by birth a Lithuanian Jew, born May 6,



BISHOP SCHERESCHEWSKY.

1831. He was educated as a Jew in the Hebrew Scriptures and Talmud, and finally was graduated from the University of Breslau. Coming by seeming accident across a copy of the New Testament in Hebrew, he was led to inquire into Christianity and ultimately confessed the Christian religion. Desiring to leave his native country, he came to America and made the acquaintance of Christian Jews in this country. He was intimate with Presbyterian and Baptist missionaries and was baptized by a minister of the latter denomination in 1855. He was, however, largely in touch with Presbyterians and

under their auspices entered the Western Theological Seminary in Allegheny, Pa., in 1855 and was graduated in 1858. By that time he had come in contact with the Church and determined to take holy orders, for which purpose he entered the General Theological Seminary and was admitted as a candidate in the diocese of Maryland, under Bishop Whittingham. He was ordered deacon in St. George's Church, New York City, in 1859, and at once went out with Bishop Boone for China, in which his life work was to be cast. It was there that he was ordained to the priesthood in 1860. He was elected Missionary Bishop of Shanghai in 1875, and in 1876, but with characteristic modesty declined the election, only to be again chosen a year later and to have it pressed upon him that it was his duty to accept the work laid upon him by the Church at large. He was consecrated in Grace Church, New York City, October 31, 1877. He was obliged by ill health to resign his episcopate in 1883, but although constantly a great sufferer and made almost helpless by paralysis, so that he has for years been able to use only the forefingers of each hand, his indomitable courage has led him to continue his literary work of translation into Chinese languages almost without interruption. He wrote with a pen as long as he was able to use his pen, and then constructed a typewriter with Chinese characters, and with only the forefingers continued the work, sitting for twenty years in the same chair. He has translated into Mandarin portions of the Prayer Book, has written several Chinese grammars, dictionaries, and other guides to the dialects; has been the chief factor in the translation of the Old Testament into Mandarin, and finally, shortly before his death, had completed his greatest work, the translation of the whole Bible into Wenli dialect. He was said, by Professor Max Müller, to be "one of the six most learned Orientalists in the world."

During the past few years, Bishop Schereschewsky made his home in Tokyo, Japan.

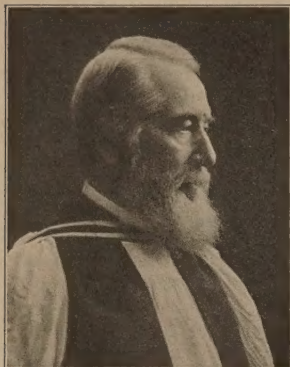
## LOVETH EACH ONE.

The dying love of Jesus embraces the race, and yet it concentrates itself with direct intensity upon each separate soul. He dies for all, and yet He dies for each, as if each soul were the solitary object of His Incarnation and His death. The sinner takes his place in spirit on Calvary, he gazes on the sacred wounds, he is taught by a heavenly whisper to say with the Apostle, "He loved me, and gave Himself for me." Let us pray Him to deepen or to restore within us the sense of His peace, of His pardon.—Canon Liddon.



## DEATH OF ARCHBISHOP BOND.

**B**Y the decease, October 9th, of the Most Rev. William Bennett Bond, D.D., Archbishop and Metropolitan of Montreal, and Primate of all Canada, a character most noteworthy, and in many respects unique, has been taken from the Canadian Church. Notwithstanding his great age, he was able until the last few months, to perform the duties of his position, having presided, it will be remembered, only last year over the councils of the General Synod. He passed his ninety-first birthday while the Synod was in session.



ARCHBISHOP BOND.

His end was peaceful and serene. Although suffering from the effects of the paralytic stroke of some months ago, he was lately apparently entirely recovered. Only the day before he died he wrote four letters, and a fortnight before his death was present at morning service in the Cathedral. The last time when he conducted any public service was last year, the

Third Sunday in Advent, December 17th when, beginning his sermon in the Church of St. James the Apostle, Montreal, he was overcome with faintness and obliged to retire.

The Most Rev. William Bennett Bond was born in Truro, Cornwall, England, September 15, 1815. He was the eldest of a family of twelve. His early education was received at the Calday Grammar School. As a youth of seventeen he came out to Newfoundland and afterwards to Quebec, where he was ordained deacon by Bishop Mountain in 1840, and priest the following year. He was then for some time travelling missionary in the Eastern Townships with a very large district to cover. He next held the parish of Lachine for about five years, and then became assistant in St. George's Church, Montreal, where the late Ven. Archdeacon Leach was rector. His connection with this parish, beginning in 1848, lasted thirty years, he became rector on the resignation of Dr. Leach in 1860. He was created Archdeacon in 1870, Dean of Montreal in 1872, and Bishop in 1879, Metropolitan Archbishop, on the death of Archbishop Lewis, in 1901, and Primate of all Canada in 1904.

The late Archbishop was foremost in all philanthropic works in the city in which he spent the greater part of his long life. As an instance of his popularity with all classes of the community, during a serious illness which he had in 1893, such was the public feeling that prayers were said for him in all the churches in Montreal, even in those of the Roman communion.

## FUNERAL OF THE PRIMATE OF ALL CANADA.

The funeral service was held in Christ Church Cathedral, Montreal, on Friday afternoon, October 12th. Large numbers of dignitaries of Church and State were present and the Cathedral proved far too small to accommodate all those who wished to pay their last respects.

The body of the Archbishop was removed to the Cathedral at ten o'clock on the previous night. Prior to the removal, a private service was held at Bishops Court, for the family, by Bishop Carmichael, assisted by Archdeacon Norton and Canon Baylis.

Four of the clergy kept vigil throughout the night beside the bier. At six o'clock on the morning of the 12th, two of the rural deans arrived to relieve them, when morning prayer was said. The body of the Archbishop lay in state all the morning, and a large number of people went to take a last look at the well-known face.

The funeral service began at half-past two. As the long procession of Bishops and clergy made the tour of the Cathedral, the opening sentences were repeated by Dr. Norton, Archdeacon of Montreal. The Bishop of Quebec read the Psalm, and the Bishop of Ottawa, the lesson. The committal was read by the Bishop of Montreal, and, after the hymn, "Peace, perfect peace," the Bishop of Toronto pronounced the benediction.

A memorial service was held for the late Primate in the Cathedral, Quebec, at the same hour as the funeral service in Montreal. In that church, over sixty years ago, the late Arch-

bishop was ordained. The choirs of all the Quebec city churches participated in the memorial service. A similar service was held, October 11th, in St. Paul's Cathedral, Hamilton, at which Archbishop Matheson of Rupert's Land preached.

## THE CANADIAN WEST.

**T**HE Rev. J. D. Mullins, Secretary of the C. C. C. S., was sent out from England to learn about the missionary necessities of the great Canadian Northwest. From a sermon preached in Toronto, the following is quoted, which we find in the *New Era*:

"In the diocese of Rupert's Land, there are twenty-five missions, with an average area of 200 square miles each, which are without anybody to minister to the people therein. The ability of the people in these missions to give varies greatly. Some of them are able to offer as much as \$400 a year towards the stipend of a missionary, and the amount dwindles down to those who have nothing to give. But these twenty-five great spheres of work are utterly untouched.

"I pass to the neighboring diocese of Qu'Appelle. I travelled along a line of railway more than one hundred miles long, and I was told by those who were actually engaged in it that along that railway and for forty or fifty miles on either side there was only one place where there were Church of England services, and that only served by a clergyman who came up on Saturday from Regina and went back on Monday. So there is a vast district altogether without our services.

"I travelled along the new branch of the Canadian Northern and I found many and many a place there only imperfectly supplied with services. I heard continually cries for more men and more men to help them in their work.

"In Calgary a modest but impossible ideal seems to have been set up, and that ideal is that no Church people should anywhere be more than ten miles away from a place of worship. A modest ideal, I say, but impossible as things are now.

"What are the people willing to do for themselves? I came upon large districts where the people are just entering in for the first time. I venture to say that a vast number of the 86,000 British settlers who went into the Northwest in the year ending June 30th last, are people who went in with a minimum of means and a great number with nothing at all. These people, after they enter upon homesteads and settle out there, will have nothing except a bare subsistence for two years. They will be happy if at the end of the third year they are beginning to turn the corner and have money to spare for anything beyond absolute necessities for themselves. I well remember in my journey coming upon a group of very poor settlers who had been mechanics in England, and who had come out with very little money and had sunk all that in an endeavor to start afresh on homesteads. These people were looking with great anxiety to the result of this year's crop, the first returns they will have, and were hoping that the husbands might not be obliged to go away to the towns throughout the Northwest winner, to earn a few dollars to keep body and soul together, and leave the women and children alone on the prairie.

"What is the condition of those who have turned the corner and are still needing help, but who are ready to respond to it? I took the service at a little place which a year ago came into existence. In October last the first service was held in a store. Now the place has grown up, and it is rapidly becoming a considerable center of population. The young Wycliffe College man who has started as their clergyman pointed, in the little hotel where we had lunch, to a young girl who was serving table. He said: 'That young girl is confirmed, is a member of our Church, and she has put her name down for a quarter per week.'

"A little further on at another town there was a butcher who was subscribing a dollar per week. In another part in Alberta I had the great pleasure of preaching the first sermon in a Prairie Church twenty miles from the railway. The church had cost \$850, and the people have already subscribed \$650. There was just one house within a mile of it, perhaps three houses within two miles of it, but when the time came for service the little plot of ground upon which the church was built was filled with rigs and horses, and some of the people had come as far as fourteen miles. There were 115 people in the church and the collection was about \$25. These people have not merely given so much money towards the building of the church, but they gave their own labor and time—some of them going twenty miles to the nearest railway station to haul the lumber. This is the spirit with which help from this side is being met."

## HELPFUL THOUGHTS.

HAVE you not often felt something within you that was not you, some mysterious pressure, some impulse, some guidance, something lifting you and impelling you to do that which you would not yourself ever have conceived of? Perhaps you did not know his name. "It is God that worketh in you." If we can really found our life upon that great simple fact, the first principle of religion, which we are so apt to forget, that God is in us and with us, we will have no difficulty or fear about our future life.—*Drummond*.



## AN HISTORICAL SKETCH OF THE ASSOCIATE MISSION OF OMAHA.

BY THE REV. JOHN ALBERT WILLIAMS.

IT was in 1879 that the Rev. Samuel Smith Harris, priest and doctor, was consecrated as Bishop of the diocese of Michigan and entered zealously, with all the energy of his magnetic personality into the work appointed him. Zealous for extending the work of the Church, he was often in consultation with the leading presbyter of his diocese, the Rev. George Worthington, S.T.D., rector of St. John's Church, Detroit, a man whose heart was aglow with missionary fervor. In one of their earliest conversations as to the most effective method of doing missionary work in the growing cities and towns of Michigan, the Rev. Dr. Worthington outlined to Bishop Harris a plan for an Associate Mission: providing for the securing of young unmarried priests who, for a given time, would pledge themselves to live the community or semi-monastic life and devote themselves to missionary work under the guidance and direction of the Bishop. Feeling strongly upon this subject, Dr. Worthington urged Bishop Harris to make the experiment.

The Bishop deemed it *"inexpedient at this time"* to put it into execution.

Although by no means a man of one idea, the rector of St. John's clung tenaciously to the associate mission plan for effective missionary work in growing cities and advantageously located rural centers, and urged its adoption, though unsuccessfully, during the remainder of his rectorate in Michigan.

By the Providence of God, on St. Matthias' day, 1885, the Rev. Dr. Worthington was consecrated Bishop of Nebraska, and speedily thereafter entered energetically and enthusiastically upon the work of the vast western jurisdiction over which the Holy Ghost had made him overseer.

Nebraska, with her 77,510 square miles of territory and her population of nearly 1,500,000 souls, not congregated in large and populous cities, but scattered mainly in small towns, villages, and hamlets, was then, despite the tireless, zealous, and self-denying labors of the saintly Clarkson, practically virgin missionary soil. The population, growing rapidly by immigration from foreign lands and from the eastern sections of our own land, was largely alien to the Anglican Church. And the same is true to-day of this diocese, no longer coterminous with the state boundaries but restricted to the 23,000 square miles comprising the eastern third of the state. Nebraska is still missionary territory.

Coming into this see, Bishop Worthington resolved that he would put into execution in Omaha, the see city, his long-cherished plan of an Associate Mission. This was in 1885, and he at once began his quest for suitable young priests to undertake the work. They were not easy to find and it was not until 1888 that he was able in any degree to realize his long-cherished desire. Early in the autumn of this year the Rev. H. L. Gamble, a deacon of the diocese of Fond du Lac, came into the diocese, was advanced to the priesthood, and was associated with the Rev. Charles S. Witherspoon as the first Associate Mission priests of Omaha. This, I believe, was the first Associate Mission to be formed in the American Church upon the initiative and by the express sanction of a Bishop, and so to the Bishop of Nebraska belongs the credit of organizing and demonstrating the efficiency of this missionary agency so generally accredited in the Church to-day.

It may be of interest to note the financial arrangements, so far as stipends were concerned, under which this Associate Mission began its work, inasmuch as it was believed that effective work could be accomplished more cheaply under this plan than any other. Here then were the conditions: While the Associate Mission contained only two members, it was to receive \$1,200 per annum; when increased to four members the amount was to be raised to \$1,500 and a house provided by the Bishop. Thus for \$1,500 per annum and a house, four efficient and consecrated priests would be available for missionary work. During the life of this first Associate Mission, which terminated after eighteen months of faithful and fruitful work, it was impossible to increase its membership.

But was the experiment successful? Did it accomplish anything? But first, what caused its early demise? *Matrimony*. One of the priests married, and, as the other could not "associate" all by himself, he left the diocese. As to the success of the Associate Mission, judge from these facts:

At the annual Council of 1889, eight months after the associate priests had commenced their work, the committee on the State of the Church reported, as among the results of their

work, the building of three churches and the securing of three building sites, adding to the value of Church property in Omaha, \$13,000. In a year and a half the churches of St. Andrew, St. Augustine, and the Good Shepherd were built in Omaha, and St. Martin's in South Omaha, and corresponding work was done in spiritual results that cannot be tabulated and observed like things material. When the Associate Mission was terminated, or rather suffered *suspended animation*, all these missions were seriously affected, with the exception of the Good Shepherd, which organized into a parish, elected a rector, was received into union with the Council in 1890 and still enjoys a vigorous life.

The Associate Mission having justified its inception and having demonstrated its usefulness, Bishop Worthington was unwilling to abandon it. He believed that men could be found to continue the work so well begun. He was not disappointed. He soon learned of a little band of five students in the General Theological Seminary, New York, who had conceived the idea of doing associate mission work in some large city, for at least three years after graduation, and living a common life of prayer, work, and study. They had applied to several Bishops for a field of work, and being attracted by the proposals of Bishop Worthington, they consented to come to Nebraska. In June, 1891, the Rev. Irving P. Johnson, who had just been ordered deacon by Bishop Williams of Connecticut, came on to take up the work and to prepare the way for the others. The associate plan was made practicable in the interim by the fact that Francis W. Eason, a divinity student of the diocese, and the writer, himself also a young deacon, were in residence with Mr. Johnson, at "Deaconthorpe," as some clerical wit named the house occupied by us. The daily services were regularly said at St. Andrew's, to which, the season being unusually rainy, we had to wade through mud ankle-deep. The mornings were diligently spent in study and the afternoons devoted to pastoral calls. It was a happy summer spent by "the two deacons and the 'theolog.'"

In September, the second member of the Associate Mission arrived in the person of the Rev. Paul Matthews, who had been ordered deacon by Bishop Vincent of Southern Ohio. The other three who had planned to come, changed their plans. And so the resuscitated Associate Mission began its new life with two members, the Rev. Irving P. Johnson and the Rev. Paul Matthews who, with the writer, were advanced to the priesthood by Bishop Worthington in St. Matthew's Church, Omaha, on St. Luke's day, 1891.

It may not be amiss to state here that while the writer was never *officially* a member of the Associate Mission, his relationship with it was so close and intimate that he was virtually regarded as belonging to its staff of workers.

In the summer of 1892 the working force of the Associate Mission was temporarily augmented by the presence of Messrs. Francis W. Eason, Francis M. Bacon, and Charles Herbert Young, candidates for holy orders, home on vacation from the Seabury divinity School. As lay readers these young men did excellent work. The associate priests and their helpers had charge of the missions of St. Andrew, St. Augustine, and St. Paul, Omaha; St. Martin, South Omaha, and St. Mary, Ft. Calhoun. Later in 1892, St. John's, Omaha, having deemed it expedient to dissolve its parochial organization, was also placed in charge of the Associate Mission. The Rev. Giles Herbert Sharpley joined the mission in October of this year, and Mr. William J. Blue, a candidate for orders, was assigned by the Bishop to study under the direction of the associate priests and to assist them in their work. It was about this time that the Rev. Paul Matthews, now Dean of St. Paul's Cathedral, Cincinnati, was elected head of the mission, and the work of each specifically assigned, St. John's being the special work of Mr. Matthews, St. Andrew's of Mr. Johnson, St. Martin's of Mr. Sharpley, and St. Augustine's and St. Paul's of Mr. Blue. While pursuing a common policy each was left free to work out that policy along the wisest line applying to the conditions of the special mission entrusted to his care. The wisdom of this liberty is at once apparent. The Catholic faith was definitely and unequivocally taught in each mission, without any attempt to force an ornate and elaborate ceremonial or ritual upon those unprepared or reluctant to receive it.

The report of Mr. Matthews to the Council of 1893 showed six growing missions under the charge of the Associate Mission, with property valued at \$25,000, with an indebtedness thereon of less than \$4,000; a neat and Churchly building for St. Paul's erected and paid for; 59 baptisms and 26 persons confirmed during the year; 188 communicants, 359 Sunday School child-



ren and 41 teachers and officers; the total receipts for stipends and house-rent being \$1,700, of which amount \$1,116 was received from the diocese and the balance from the missions.

On the feast of St. John Baptist, 1893, the Rev. Irving P. Johnson was chosen head of the mission, and the clerical force was increased by the coming of the Rev. Samuel G. Welles, a newly ordained deacon, son of the third Bishop of Milwaukee of venerated memory. It was in this year that St. Mark's, Florence, St. Margaret's, Papillion, and the County Hospital were added to the work of the Associate Mission. Despite the tax upon the mission workers in the duties already undertaken, in September of this year a parochial school, which proved an efficient factor in missionary work, was begun with a corps of six teachers and forty-five pupils. The opening of this school had been next to impossible had it not been for the valuable services of Miss Eva Lee Matthews and Miss Welles, sisters of members of the mission.

It may be well at this time to state that Miss Matthews, who accompanied her brother Paul to Omaha in 1891, by her consecrated labors of love among the poor, the sick, and the distressed, contributed as much to the success of the Associate Mission during the years 1891-1895 as any single agency employed. With the coming of Miss Welles, she established, after the occupancy of the clergy house in 1894, a kindred house for women, of which the members, under her guidance and leadership, did effective, lasting, and appreciated work for our Blessed Lord in parish and school. No historical sketch of this kind would be complete without some reference at least to the devoted and self-sacrificing work of Miss Matthews and her associates. As Mother Eva Mary of the Community of the Transfiguration, Glendale, Ohio, she is continuing her labor of love for His Name's sake, among her co-laborers being some of the young women who received their inspiration for their consecrated work under her guidance in Omaha.

In the autumn of 1894, the Associate Mission took possession of the clergy house of St. John, which had been built for it by Bishop Worthington, at a cost of about \$6,000, the money for the same having been loaned by the Rev. Paul Matthews to the Bishop, and at a specified time returned. It was admirably planned and appointed for the purpose to which it was to be devoted, and furnished an ideal home for the mission, the staff of which had been increased in June of this year by three deacons, the Rev. Cornelius S. Abbott, Jr., the Rev. H. Percy Silver, and the Rev. Charles Herbert Young. Mr. Abbott remained less than a year, and his place was taken by the Rev. S. A. W. Pray. Two laymen preparing for holy orders also joined the mission at this time, Mr. Peter Hoyt and Mr. James Wise. Mr. Matthews was elected head of the mission and Mr. Johnson was transferred to St. Martin's, South Omaha. The work was wisely and vigorously pressed and abundantly blessed. In this year the number of baptisms was 91, persons confirmed 42, and the total number of communicants had risen to 251, so mightily grew the work and prevailed.

Mr. Matthews severed his connection with the mission after four years of faithful work, in June, 1895, and was succeeded in the headship by the Rev. Lewis T. Wattson, who took as his special work, St. Andrew's—made vacant by the resignation of the Rev. H. P. Silver to become rector of Holy Trinity, Lincoln—and St. Augustine's. During his connection with the mission, Father Wattson's singular gifts as a mission preacher were wisely and effectively employed at various points in the diocese. Several missions conducted by him were productive of great good and were undoubtedly abundantly rich in spiritual blessings. No new work was opened this year, but improvements were made in several of the missions. The following year, however, saw promising work begun at Bancroft and Tekamah, two important towns some distance from Omaha. It was about this time that another young layman, Mr. Otho W. Gromoll, now an honored priest of the diocese of Chicago, having come under the influence of the mission priests, became a postulant of the diocese and began his studies at the clergy house. The statistics for this year tell a story of work well performed: The total number of baptisms for the year was 182, of which 36 were adults and 146 infants; 89 persons were confirmed, and the total number of communicants was 370, being an increase of 119 during the year. This year also, Mr. Johnson began work in the packing houses district of South Omaha, which was subsequently organized as St. Clement's mission and a church built.

The year 1896 was marked by the retirement of the Rev. Samuel G. Welles from the mission, after a service of nearly

four years, and the taking of his place by the Rev. Walter S. Howard, and the suspension of the parochial school. The closing of the school was conceded to be a serious mistake, but with the increased pastoral work of the priests this seemed to be the only thing to be done. Yet the closing of the parochial school is deplored until this day. The confirmations for this year numbered 115, an increase of 26 over the previous year, showing that the mission priests were faithfully and zealously at work.

It would carry this narrative, already too long, I fear, to a tedious length to give further year by year a record of the work accomplished. From this time on there continued the developing and strengthening of the missions whose names are now familiar to my readers. Father Wattson served as head of the mission until the feast of St. Michael and All Angels, 1898, and was succeeded in this office by the Rev. W. S. Howard, who resigned and left the diocese the following year, the mission staff having been reduced in the meantime, necessitating the contracting or rearrangement of the work. The Bishop Coadjutor, immediately upon his consecration, took special interest in the mission, and appointed the Rev. Charles Herbert Young to the headship. Noticing, however, how the various missions had developed under the Associate Mission, Bishop Williams soon foresaw that its work in Omaha for the time being would soon be accomplished, and hoped that it might be transferred to some other strategic point. And so it proved. The head of the Associate Mission, in his report to the Council of 1902, said:

"Because of the rapid and substantial growth of the two largest of our Omaha missions, we believe that the best interests of the Church in Omaha require a change in the methods of work. Both St. Andrew's and St. John's have reached the point where they need the entire services of a resident priest. Each of these missions has made a large increase in the stipend pledged for the support of the clergy. We believe, therefore, that they should be made independent missions. St. Paul's is growing and can be made independent. At St. Augustine's the response to our work has not been such as to warrant us to recommend its continuance. . . . The stations north of Omaha can be easily cared for by combining them into groups. We therefore believe that by its very success and growth the Associate Mission has accomplished its purpose in Omaha. Its work here has been done. We respectfully recommend that the suggestions above mentioned be carried out during the coming autumn, and that the Associate Mission be removed to another strategic point in the diocese, to carry on the work which has been so successfully accomplished here."

And so it came to pass that in 1902, after eleven years of continuous and vigorous life, the second Associate Mission of Omaha came to an end, or rather blossomed out into that fuller Church life which distinguishes the see city of the diocese of Nebraska. But if the interval between the interruption of the work of the Associate Mission late in 1890 and its revival in 1891, be considered a case of *suspended animation*, as I prefer to regard it, then from the beginning of the work of the Associate Mission in 1888 to its end in 1902 is a period of *fourteen* years.

When its specific work had been accomplished, the priests who were the last members of the Associate Mission retained their work at their respective missions. They and their cure of souls were: the Rev. Charles Herbert Young, St. John's and the County Hospital; the Rev. Francis S. White, St. Andrew's and the Clarkson Hospital; the Rev. William Herbert Moor, St. Paul's, Omaha, and Elkhorn, Neb.; and the Rev. Philip S. Smith, St. Mark's, Florence.

Fourteen years is a very short time, and yet the results of the Associate Mission's work in that time conclusively prove the correctness of Dr. Worthington's statement to Bishop Harris in Detroit, in 1880, that "the most effective way of doing missionary work in the growing towns of Michigan is to organize an Associate Mission of young unmarried priests who, for a given term of years, will pledge to devote themselves to such work as may offer under the guidance of the Bishop."

The Associate Mission of Omaha was an eminent success, and demonstrated the utility, economy, and effectiveness of this method of doing missionary work in growing cities and advantageously located rural centers. In its brief life it ministered faithfully to fifteen congregations, in which 981 persons were baptized and nearly 700 confirmed; eight churches and two guild halls were built; one parish and four strong missions were developed and several others, of weaker numerical strength,



nourished into healthful growth. Nor is this all. It gave to the American Church three earnest, faithful priests in the persons of the Rev. James Wise, now serving at St. Martin's, South Omaha; the Rev. Otto W. Gromoll, serving at St. Joseph's mission, West Pullman, Ill., and the Rev. Addison Edward Knickerbocker, now at Oxford, England.

The history of the Associate mission, Omaha, is a record of golden deeds, faithful service, and accomplished results which ought to convince the most skeptical of the utility and effectiveness of this agency in the great missionary work that lies before the American Catholic Church.

### SOME OBSERVATIONS BY A LAYMAN.

VISITING many towns in Michigan this summer, I sought to see the interior of our churches. In only two instances did I find the open door on week days—at St. John's, Detroit, and Holy Trinity, Manistee. When our churches generally become less solicitous about their cushions, carpets, and brasses, and correspondingly more about their daily use as houses of prayer and worship; when, indeed, they look more like temples and less like Pullman cars, it will be comparatively safe to leave them unlocked daytimes.

In several churches I have seen the pews ornamented with crosses. I can appreciate the symbolism of the cross on the altar and above the church gable or spire; but what sentiment would mark the pews thus with the sacred sign, as *sancta sanctorum*, I fail to realize.

Are we not all familiar with congregations that are divided as to the propriety of kneeling, genuflecting, crossing, bowing, etc., but absolutely unanimous in the practice of rising at the "elevation of the cash"? Unconscious hypocrisy reaches its limit when persons who have never put a penny on the alms basin, rise with alacrity and fairly out-sing the choir in the doubtful text, which utterly belies their belief and practice: "All things come of Thee, O Lord, and of Thine own have we given Thee." The effusive demonstration over the reluctant contribution of a few pennies and nickels is clearly out of proportion to the real value of the act. When the cash offerings are "humbly" presented, as the rubric directs, and the pew occupants get advanced far enough to consider that even parting with a tenth of their income would not be doing God a favor, consistency will be a jewel of greater brilliancy.

Would that parsons, at least, might learn not to confuse "ritual" with "ceremonial" and "ornaments." "The Book of Common Prayer and Other Rites and Ceremonies of the Church" is our own and only "ritual." The Masonic fraternity, and lodge-men generally, use the term "ritual" correctly, as the official order of rites, including the authorized words and directions as to accompanying acts.

Some decades ago the clergy wore smooth faces, as a rule, while the laymen cultivated moustaches. Now the conditions are reversed: Priests bristle with moustaches, ranging in style from the delicate and aromatic "bouquet" to the aggressive "Kaiser Wilhelm," while the layman is not up-to-date unless as smooth in countenance as the noblest Roman. But we need wonder at nothing eccentric after placidly accepting the female chorister in Oxford cap and surplice, and the decolleté, bare-headed "lady" at Church weddings.

When I was a boy, every clergyman of the Church wore a wide black scarf around the neck that reached on either side to the hem of the long surplice. This scarf was the outward token of holy orders, whereby a clergyman was distinguished from the choristers, particularly in England, where choristers were plentiful. Nowadays, in America, this scarf is seldom seen except on our Bishops. In England it is still in use by the clergy generally, and at St. Paul's Cathedral and the Abbey, London, the wearing of it is an unbroken tradition for many hundreds of years. It seems to have been discarded in America from a mistaken notion that it was a stole, and hence must be supplanted by the embroidered and colored stole, on the principle that two stoles cannot occupy the same neck at the same time. The Alcuin Club of England has gathered complete information about the traditional vestments of the clergy, from which it appears that the black scarf, or tippet, is not a stole, and that for the choir offices and the pulpit it is just as authoritative as the surplice—yes, even more so, for it was worn with the preaching gown as well. It should be from 12 to 18 inches wide, gathered somewhat at the neck, and allowed to crease evenly in narrow plaits or folds to the shoulders; not the narrow band it degenerated into, similar to a stole, and even wrongly called a "black stole," twenty years ago. The scarf is a vesture of

great dignity, and should not be allowed to fall into disuse. It is likewise a distinctly Catholic garment, and properly belongs to our own traditions from the early days of the English Church. Deacons wear it, hanging straight from the shoulders; not crossed.

The stole is a sacramental vestment, and its use otherwise, as in choir offices and the pulpit (except with the alb on a priest preaching at Mass) is only a very modern whim, that is the more questionable because it presents a wrong symbolism, or rather confuses the true one.

If those of our clergy who find it inexpedient to use the complete Mass vestments, would assume their colored stoles only when celebrating the Eucharist or administering the other sacraments, they would thereby help support the principle of distinctive vesture for sacramental offices, and would add notably to the dignity of their ceremonial of the altar. It is really monotonous to see fancy stoles on all occasions indiscriminately, and sometimes leads worldly minds to a suspicion that they are popular because they "look sweet."

We frequently read in our Church papers about "pretty" churches, "pretty" altars, and "prettiness" in decoration. Probably the term is misapplied, when really what is meant is "artistic" or "becoming," or "harmonious," or, possibly, "handsome." However, if we truly have any "pretty" churches or "pretty" altars, let a notice to that effect be posted at the entrance, so that the wayfarer of artistic temperament may be warned in time and leave such a sanctuary to the admiration of "pretty" girls and their beaux.

It was lately stated by a correspondent of THE LIVING CHURCH that St. Paul's pro-Cathedral, Los Angeles, was the "mother of all the Protestant churches of southern California." O Protestantism! What errors are committed in thy name!

It has always appeared inappropriate, from my viewpoint, for a congregation to stand during the reading of the "Dearly Beloved Brethren." The occasion is not the praising of God, as in an anthem and hymn; but simply the reading of a sermonette. We do not stand during sermons, nor the reading of the lessons from Scripture and the epistle. Why give such undue honor to the exhortation?

Not so long ago, in our "high" churches, anybody with temerity enough to stand during the Communion hymn, was accounted almost sacrilegious. It has therefore been a satisfaction to me, in a way, to find that at St. Alban's, London, St. Barnabas, Oxford, and other like "advanced" churches in England, the worshippers, as also the choir, stand up at that part of the service.



AN APT COMPARISON.  
[From the Los Angeles (Cal.) Daily Times.]

THERE are two things needed to the perfection of a gift: the thing itself and the spirit in which it is given: the preciousness of the gift itself, and the preciousness of the manner in which it is conferred; and both of these are seen to perfection in God's gifts.—Rutherford.



## IMMORTELLES.

By RAY DAVIS.

WHEN the Rev. John Warwick's wife died, the Ladies' Guild held a special meeting, to draw up resolutions of sympathy. There was a full attendance, for the clergyman's wife had done her work well, and had worn an unseen crown. Only her husband knew how much her wise counsel had affected the progress of the little parish, and only he realized how fully her personality had come to dominate every phase of its work. Not that she intruded her advice, but that the church-workers had grown to ask it, because she could express in a sentence what they would puzzle over for a week. She had the rare knack of seeing the key to a situation, and could straighten out a tangle without offending anyone.

Now she lay, white and still, in the parlor of the little rectory.

At Mrs. Bartow's, the ladies of the guild were laboriously drafting their resolutions of sympathy. Mrs. Parnell drew her handkerchief across her eyes, and said:

"If Mrs. Warwick were here, she would know just what we ought to say."

Then Mrs. Neill spoke:

"Everything was always so easy for Mrs. Warwick, and yet, perhaps it was because she always looked for the smooth road. I remember she said that, when a thing was very troublesome, she decided that it was not the best thing to do, or, at least, that she was not getting at it in the best way; so she would try some other way, and usually succeed in accomplishing her purpose in the end."

"How many of us have called at the rectory to speak with Mr. Warwick?" asked one member.

"I never go to houses of affliction, because I do not consider myself competent to offer any consolation," said Mrs. Drew, primly.

"Mrs. Warwick didn't say anything about consolation when my son died, and yet, some way, I felt better for her coming," said Mrs. Bartow. "She just took my hand, and we both cried; I told her all about Robert's last hours, and how brave he tried to be for my sake; she didn't say anything about religion until a week or more after the funeral, and then she talked most beautifully, and was a great comfort to me."

"She didn't need to talk religion—she lived it all the time," observed another member.

"Possibly it would be well for us to go to the rectory and speak with Mr. Warwick, personally. I really think that would be more nearly what Mrs. Warwick would do than to send formal resolutions; at least we can leave the resolutions until later, and then put them in the records," said the secretary.

At Mrs. Bartow's, the ladies of the guild were laboriously formal resolutions; at least we can leave the resolutions until later, and then put them in the records," said the secretary.

"I will not go alone, but if two others will go with me, I will stop at the rectory on my way home, though I know I shall be awkward, and not know what to say," volunteered Mrs. Bates.

The president of the guild had taken no part in the discussion; at last she spoke:

"Ladies, I move that we send to the city for a box of white roses. Of course, they will be expensive at this season, but I think we owe it to Mrs. Warwick."

"Flowers wither so quickly," said Mrs. Drew. "You see, Mr. Warwick will scarcely notice them at a time like this, and not many others will know who sent them; it seems to me that we need the money more for our missionary box."

However it was decided that the ladies should call at the rectory, and the secretary was instructed to order the roses.

Mrs. Warwick lay white and still in the parlor of the little rectory, but her spirit still guided the work of the guild.

It was something of a surprise to Mr. Warwick that so many of the ladies came to the darkened house. He knew that they were not at ease in trying to express their sympathy, but from their willingness to make the effort he knew that their hearts were aching with his sorrow as well as their own.

"They knew it was what *she* would do," he said to himself.

When he opened the box of roses, he sat motionless for a long time, looking at the creamy blossoms; then he took them into the little parlor where his wife lay white and still. He would give the flowers to her, and she should take them with her when she went from the rectory for the last time. Every success of his life, from the day he won the valedictory at college to the last honor conferred upon him at convocation, had been shared with her; the offering which he knew brought with it the hearts of her friends, must be hers, too.

A few days later, in the strangely quiet house, he sat at his study table to write his note of thanks to the guild. At its

close he said: "You sent me roses that must perish with the day; but your loving sympathy with me in the hour of my affliction has made them Immortelles—the flowers that never die."

## A BLESSING IN DISGUISE.

By MARIE J. BOIS.

WHILE THE LIVING CHURCH is publishing articles on Holy Unction and on the former power of the Church of restoring health to the sick ones, it seems fitting to speak of another side of the question: Of the wondrous blessing in disguise sickness is, and has been, to many. Not in a spirit of controversy is this written, nor to give an opinion which the writer feels she has no right to give; but as one who has been in the very valley of the shadow of death; as one who has known the acute sufferings and the intense humiliations of a long sickness, as such, may I be allowed to say a few words?

In order that my words may carry weight with them, I will briefly tell the strange and terrible story of a sudden sickness. Operations following operations; weeks, months, of untold agony; relapse; friends abandon; harsh treatment of doctors and nurses tired of the case; then, the sudden, mysterious complication of paralysis; utter helplessness, with the fearful dread of insanity due to brains clouded by morphine and chloroform, haunting idea of committing suicide to put an end to it all: no wonder nervous prostration followed. Two years of energetic treatment were needed to restore life and motion to the paralyzed limbs, and to heal the nervous wreck I had become.

Speaking the other day with the New York doctor who completed the cure, I asked him what had been the cause of the paralysis. He frankly answered that it was one of the most puzzling cases he had ever known, and I knew then, for certain, what I had suspected all along: sometime or other during that terrible year, the doctors had blundered.

But, herein lies the lesson I have learned; the blessing in disguise which the suffering has brought to me. To the doctor, it is a mystery; to me, it is as clear as day. What they cannot explain, my heart tells me; what the eyes of science cannot discover, the eyes of faith see plainly: God's own hand; His merciful dealing with a soul blindly going to its own destruction. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." This third chapter of Lamentations tells the story in a marvellously accurate way: "Brought me into darkness . . . made my chains heavy . . . made me desolate . . . filled me with bitterness. . . . Remembering mine affliction and my misery, the worm-wood and the gall."

My soul hath them still in remembrance and is humbled in me. And then, the triumphant, thankful cry of the *seeing* Christian:

"Thou drewest near in the day that I called upon Thee. Thou saidst, Fear not.

"O Lord, Thou hast pleaded the cause of my soul, Thou hast redeemed my life."

I cannot, in so short a letter, enter in the details of His marvellous dealings with me, or speak as I would like to, of His infinite compassion and love. I can but tell that I thank God, with all my heart, for the suffering and the humiliation; for the bitter tears; for the darkness and the loneliness; for the long and weary months of struggling back to life, since—the suffering and humiliation have borne their fruit; since the tears have not been shed in vain; since the darkness and the loneliness have made me pray for light and for help; and since—in the struggle I found Him my rock and my fortress. I must stop, for when I think of it all, it seems as if a flood of thankful love sweeps over my heart, and makes me wish to burst into a song of praise: song, which I learned in the great school of suffering; song, which, some day, I shall sing with the redeemed, when I shall know even as I am known.

Tell me, was it not worth while, to suffer thus? Before closing, I would like to make an earnest, loving appeal to doctors, nurses, and to all who have the care of sick people. *Be patient, be kind, be pitiful*; yea, even where it seems as if patience, kindness, pity are wasted on an ungrateful wretch. Ask Him to help you in that wonderful work of yours; do it in love, love of Him, love of the sick one, and some day, the reward will come, bright and glorious, when He will say unto you: "Inasmuch as ye did it unto one of these, ye have done it unto Me."



## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFTROM

### THE RESTORATION UNDER EZRA.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII. Baptism, Visible Sign Inward Grace.  
Text: Ephes. v. 15, 16. Scripture: Ezra ix. 1-15.

**F**OURTEEN years had passed since the deliverance of the Jews from the conspiracy of Haman. It was fifty-eight years since the completion of the Temple, in the sixth year of Darius. During this period the references which are made to the Jews who are in "exile," scattered in various parts of the Persian Empire, show that they were prosperous and contented. Of the Jews at Jerusalem during this time, there is an ominous silence. When that silence is at last broken to tell us of the work at Jerusalem of Ezra and Nehemiah, we find them in a wretched condition, spiritually as well as physically. It was the dream and prayer of all devout Jews who were in exile that they might be permitted to return to their own land and the Temple. Yet all those who had returned up to this time, had found in the realization of their hope only disappointment and failure. Yet the fault was their own. The realization of their hope was in reality quite as great a blessing as they had supposed. But spiritual blessings cannot be appropriated like so much wheat and barley. The blessing was not merely a matter of place and of privilege. The very Temple of God cannot bless those who come to it in the spirit of disobedience and profaneness. The returned Jews both disobeyed the commandments of God, and neglected the services of the Temple. They were living in the very presence of the blessings for which they had yearned and yet failed to appropriate them. Almost eighty years had passed since the "end" of the exile and the first return. It was time to look for new opportunities and new calls. For God still loved His wayward people.

Ezra the priest, who was also "a ready scribe in the Law of Moses," was the instrument chosen for bringing to them the new opportunity. He was at Babylon. Having learned of the need, he first "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 10). He must have been a man of some influence at Babylon, for he secured from Artaxerxes Longimanus, king of Persia, a commission giving him the required civil authority to go to Jerusalem and restore things. The king and his counsellors contributed generously toward the expense of the expedition. The Jews who could not go claimed a share in the enterprise by helping with their offerings, so that when the expedition was ready to start there was a fund of something like six millions of dollars in money and in vessels of silver and gold. Yet Ezra would not ask for a guard, because he had told the king that the Lord God would prosper the undertaking. He therefore was ashamed, he says, to imply any doubt of the sufficiency of God's protection. This act of faith shows us that he was a man of high ideals and of true faith. That his trust was not misplaced was shown by the fact that the company of 1,500 men, hampered by women and children and much substance, carried their precious treasure through four months of travel among the dangers of a route, notorious for its robber-bands. Ezra was not only an inspiring leader, but one with some practical ideas, for at the beginning of the journey the treasure was weighed out to the priests, and when they had arrived at Jerusalem, the order of the march was maintained until a full accounting had been made thereof. Ezra was then ready to take up the work for which he had come. It is at this point that the appointed Scripture lesson takes up the narrative.

Without waiting to be summoned, the princes seem to have come to Ezra to give some account of the causes which had led to the present condition of things. They ascribed the cause of the trouble to the fact that one of the practices forbidden by the law of God had become general. Princes, rulers, priests, Levites, were all alike guilty of the sin of intermarriage with the heathen people about them. This had been forbidden for a good and sufficient reason. It was not an arbitrary prohibition. It had been forbidden because it would surely endanger

their loyalty to the great truth which had been entrusted to their keeping (Deut. vii. 1-4). Their troubles and the neglected Temple were a silent but eloquent witness to the truth of this fact.

The conduct of Ezra, which is described (v. 3), was a striking way of arresting attention and winning a hearing from the crowd of curious people who were gathered about him by reason of his strange conduct. He sat with bleeding head and face and in an attitude of great sorrow and penitence until the middle of the afternoon. There had gathered a great crowd and conscience had begun to work in many hearts, so that there was no lack of those who joined with the aged priest in his signs of repentance. At the time appointed for the offering of the evening oblation, he commanded silence, and then led the devotions of the people. In these he confessed for them the sin which they must repent and forsake. His prayer is eloquent with a remembrance of God's former mercies. It rehearses His patience in sparing them from utter destruction for the present that they might have a chance to repent. He shows that God's love has still followed them and gives them another chance and another "tent-peg" (translated "wall") by which to strengthen the dwelling which they make for the Lord God. This new tent-peg was the new company which had come to them. Their coming gave to those back-sliders a new realization of the value of the opportunities they had been neglecting. The fact that these others had been willing to brave the hardships of the long journey to have that which they had been despising, made them ask themselves whether they had not been making a mistake.

It would be well to emphasize the lesson which is brought out by the fact that the coming of the new brethren resulted in the conversion of the old. Those of us who are living in parishes where we have all the advantages of uninterrupted services and sacraments, would never neglect them if we could understand how our privileges would be prized by some of those who are less fortunate than ourselves in this respect.

There are many who would give all they have if they could have the privileges which are so freely ours and to which we are so often indifferent.

The result of Ezra's coming was that the Jews who had been at Jerusalem repented and forsook their sin. It was a two-months' task to divorce all the heathen wives, but it was done. Ezra seemed to be able to inspire the people with an enthusiasm for righteousness which made them go to the extreme of reparation. He was an evangelist who stirred up a mighty revival in Jerusalem. But the work of the evangelist needs to be followed by the faithful leadership and careful instruction of the parish priest. This seems to have been lacking, and our next lesson reveals the holy city, thirteen years later, in a still more pitiable condition. But they had not returned to the old sin which they had given up. Perhaps the sincerity of their repentance was thus tried, and the troubles which came upon them may have been a punishment for the sin which they had committed. As the way from God is by many downward steps, so the return involves many things. Slowly and surely a righteous remnant was being trained to keep alive at Jerusalem the faith of the One True God. The work of Ezra must be followed by that of Nehemiah.

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CAPTAIN SPENCER, the senior missionary of the Church Army, who has lately been relating some of his experiences, tells the story of a convict who was asked what he did when he happened to be out of prison. "Well," replied the man, "in the spring I does a bit of pea-picking, and in the summer I does a bit of fruit-picking, and in the autumn I does a bit of hop-picking." "But what," asked the visitor, "do you do in the winter?" "Well," replied the convict, "I'll be quite straight with ye; in the winter I does a bit of pocket-picking." "Well, and after that?" "Why, here," said the man, holding up his work, "I does a bit of oakum-picking."

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A CLERGYMAN tells a story of his visits to a parishioner who had a profound faith in a certain quack medicine, and persistently refused to see a doctor, although very ill. The clergyman, discussing the matter with the wife of the sick man, urged that her husband's conduct was almost equivalent to suicide. "Yes, sir," replied the wife, "I know it; and many a time I have prayed against it in the Church service." "I don't quite follow you," remarked the clergyman; "are you talking about the prayers for the sick?" "Oh no, sir," said the wife of the obstinate one; "I mean when we say in the Litany, 'From all false doctoring, good Lord, deliver us.'"

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BLESSED is he who has found his work; let him ask no other blessedness.—*Thomas Carlyle.*



## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### CHURCHLY LITERATURE IN PUBLIC LIBRARIES.

*To the Editor of The Living Church:*

**A**PROPOS of the "circulation of Churchly literature" mentioned in THE LIVING CHURCH of October 6th:

During the past month, there has been placed in the public library of Reading, Pennsylvania, a most excellent collection of Churchly books, comprising in all about fifty carefully selected volumes.

Church histories, doctrinal books, biographies of Church giants, volumes refuting the Roman claims, comparisons between the Church and the sects, treatises on Church customs and practices, all flaunt their backs sturdily in the faces of Protestants and Romanists. Nay, more, they verily cry out: "Come hither, ye blind ones and receive sight; let us make good loyal Churchmen of you."

Can not every clergyman see to it that some Churchly literature is placed upon the shelves of the public libraries of his town? Are not our Roman Catholic brethren wiser in this respect than we Churchmen? Very truly yours,

Reading, Pa., October 9, 1906.

ZETTAN GORDON.

### THE USE OF UNCTION.

*To the Editor of The Living Church:*

**I** WAS greatly pleased to see two letters in THE LIVING CHURCH (September 29th) headed, "The Healing Power of the Church," and "Holy Unction." How much longer are we to be told that the age of miracles has passed and that the "extraordinary gifts" of the Spirit ceased with the apostles? As a matter of fact, they have not ceased in the Roman branch of the Catholic Church; they have not ceased in the Orthodox Eastern branches of the Catholic Church. Have they then ceased in the Anglican branch of the Church? No, thank God. Among the many signs of spiritual life attendant upon the wonderful revival of Catholic doctrine and practice among us, has been the restoration of the power of healing and other miraculous gifts, and many of our priests and people can testify from personal experience that the Christ who went about in Galilee, healing both soul and body, does the same thing to-day through His Body, the Church.

Of course it is easy to see why Protestants, who do not believe in the Church, should deny that she possesses this power, but how any priest, who has promised to uphold the faith, and especially one who calls himself a Catholic, can teach such things, is hard to understand. It is certainly contrary to the constant teaching of the Church, and is condemned by the most plain word of Holy Scripture. Our Lord says: "Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto My Father" (St. John xiv. 12). There is nothing here about miracles ceasing with the Apostolic age. Again: "Go ye into all the world, and preach the Gospel to every creature"—surely none will presume to say that this commission has reference only to the Apostolic days; but notice that the next verses follow directly on the preaching of the Gospel: "And these signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (St. Mark xvi. 15-18). He whose word cannot fail has spoken it, and true to His word these signs have, through all the ages, followed them that believe. The blind have seen, the lame walked, the lepers have been cleansed, the deaf heard, and the dead have been raised. Even the gift of tongues has been made use of in the Church whenever the Spirit has seen it to be needful (witness St. Louis Bertrand among the Indians and St. Philip Benizi at the Council of Lyons).

We may feel sure that when all our priests teach the whole

faith, and show themselves ready to obey the Word of God in using the Sacrament of Holy Unction, our people will not be compelled to ally themselves with the followers of Mrs. Eddy or Joseph Smith or other sectarians who manifest more faith in the power of the Christ than many who profess to be of the true Israel of God.

L. H. GRANT.

### ON WHAT AUTHORITY MAY HYMNS BE USED?

*To the Editor of The Living Church:*

**I**N your issue of October 6th, in "Answers to Correspondents," there are two statements which I am at a loss to understand. Indeed, in one of them I am inclined to believe you are speaking in irony.

In quoting the canon "Of Church Music," you say, "The rector's authority is commonly deemed sufficient," as to the collection of hymns that may be sung. Surely you do not endorse such an interpretation of this canon? This power possibly might inhere in the office of a Bishop, though I believe the whole Church in General Convention, the Church that made the canon, is the only power that can lawfully set it aside. To make it possible for any rector to do so is practically to take out of the canon all meaning.

Then you say "The Palms" are not strictly lawful, though all but universally used.

I trust you are in error here as to the general use of such songs, not authorized by the constituted authority of the Church.

A good many years ago there was great license in the matter of things sung in church. So great was the abuse that the present canon was set forth. Since this was done, I believe the clergy very generally have been most careful in its observance. There is certainly not a church in this diocese where "The Palms" would now be sung.

Bishop Dudley was too strict an interpreter of the canons to permit such liberty, and we were too long under his direction to make such a mistake, even had we been inclined to do so. I trust the same observance prevails in every diocese.

Sincerely yours,

Christ Church Cathedral.

CHAS. EWELL CRAIK.

Louisville, Ky., October 8th.

[It is our recollection that in the adoption of the present declaration relating to the use of Hymns in the General Convention of 1886, an attempt was made to frame it in such wise as explicitly to forbid the use of hymns other than those in the Hymnal, and that the attempt was defeated for the avowed purpose, as was shown in the debate, of allowing a wider liberty under the authority of the rector. It was pointed out in debate that newly written hymns ought not to be made unlawful, especially for special occasions, and also that no reason existed for declaring unlawful the use of *Hymns Ancient and Modern*, which obtained in certain parishes, and which parishes asked for authority to continue the use. The narrower limitation therefore failed of enactment by vote; though being in committee of the whole, in the House of Deputies, the incident of course is not of record in the Journal of General Convention. That the Church at large acts upon this construction is also evident from the repeated use of a new missionary hymn written for the occasion at services connected with the Boston General Convention. We think therefore that, though restriction to the Hymnal is generally the wiser use, it has not been the intent of the Church to make the restriction compulsory. We recall, however, that the late Bishop Dudley held the contrary view.—EDITOR L. C.]

### "FOOLS AND HEROES."

*To the Editor of The Living Church:*

**I** QUOTE from a letter in THE LIVING CHURCH of last August 4th, by Dr. DeWitt, Dean of the Western Theological Seminary, as follows: "It is a time when we may expect two classes of men to apply for Holy Orders—fools and heroes."

It is well known that much has been said through the press, the pulpit, Bishops' addresses, and otherwise, about the serious lack of students for the ministry. Reasons have been sought and given; but I do not think that doubt and disbelief, or the small salaries and hardships of many clergymen deter men from entering the ministry so much as does the probability of being shelved at about the age of fifty. It surely needs no argument to prove that of all callings the clergyman is better qualified for his duties after than before fifty. Are not most of the Bishops elderly men?

"The madness for young men to-day," as I heard the rector of a large parish call it, is a very serious matter for this Church.



In England and Canada the elderly men are honored and preferred. Rome has no trouble in securing young men to study for her priesthood. She has never been guilty of rejecting her middle-aged priests in not giving them work. She knows their value.

There ought to be more speaking out about this shame on our American Church. Most of the sufferers remain silent. They feel the humiliation imposed on them, but do not like to speak of it. Perhaps, "another misfit," "crank," or some such term would be applied by the more fortunate to these servants who for twenty-five years or more have labored and gained the approval of Bishops and laymen; but are now told they are no longer wanted.

Why ask for raw recruits when veterans are not allowed to enter the field and do valiant service for their Master?

How do these enforced idlers live? Ask their wives. Ask the children who ought to be at school instead of working for their father.

I wish that the leading editorial in *THE LIVING CHURCH* for July 22, 1905, could be published in tract form and distributed in every congregation. As that editorial says, the clergy are forbidden to gain a living by entering other occupations.

I quote a sentence or two: "There are hundreds of elderly clergy in the Church to-day who in their hearts feel that a quick and unobtrusive death would be the greatest gift that God could grant them." Again: "No wonder that young men who know and realize all these facts hesitate to enter the home ministry."

The "fool" who seeks the ministry will shut his eyes to these stern facts and think how good and nice and respectable it is to be a clergyman. The "hero" faces bravely every danger possessed with the spirit of St. Paul, crying out—"Woe is me if I preach not the gospel."

May God save the Church from fools, give us more heroes, but especially rouse the Church at this time to her duty to herself, to her faithful elderly workers, and to her Lord! When this is done we shall have larger numbers of earnest, faithful men seeking the ministry, as well as a few heroes.

Chicago, Ill.

W. H. TOMLINS.

## THE BIBLE THE WORD OF GOD.

To the Editor of *The Living Church*:

**T**HE statement which was made by the Bishop of Michigan at a meeting of the Young Men's Christian Association at Detroit on Sunday, to the effect that the Bible is not the "Word of God," although we can find in its pages "the Word," has been noised abroad, and has been published in the New York papers under sensational headings intended to imply that Bishop Williams does not believe in the God-sent character of the Bible.

Of course, every student of Biblical exegesis knows precisely what the Bishop intended to imply, but the statement is calculated to alarm the average Christian. The term "Word of God" frequently occurs in the New Testament, but it is never used for the writings of the Old Testament, which existed as the Bible in those days. It is either used for the Incarnate Son of God, or for the spoken and preached Gospel; as, for instance, Acts xviii. 11: "teaching the Word of God among them." The statement of the Bishop is therefore confirmed by a reference to the book itself.

But the question is raised whether or not the Christian of to-day who calls his Bible the "Word of God" is justified in using the term. It seems to me that we are as justified in using the term "Word of God" for the Bible, as we are in designating the Triune God "the Holy Trinity." Throughout the history of the Church and her literature in all ages, terms have been used for God's book which would seem to authorize us in calling it "God's Word" which, as John Locke, the philosopher, says, "has God for its author, salvation for its end, and truth for its guide."

For example, Polycarp, Bishop of Smyrna, speaks of the Christian Scriptures as the "logion," or "Oracle of God." Irenæus, Bishop of Lyons, refers to them as "The Divine Writings." Dionysius, Bishop of Corinth, quoted by Eusebius, refers to them as "the Writings of the Lord," a term very similar to the "Word of the Lord." Clement of Alexandria also speaks of them as the "Writings of the Lord." Cyprian, Bishop of Carthage, calls them the "Books of the Spirit," and the "Divine Fountain." Origen refers to the books of the Bible as the "Ancient and New Oracles."

These expressions are surely as intense in their character

as that of the "Word of God" when used for the Bible of to-day. When we turn to our Church Hymnal we find Hymn 282 begins "Lord! Thy word abideth." Hymn 283, "Father of Mercies, in Thy Word." Hymn 281 refers to the Scriptures as the "Word of the Everlasting God." And it is remarkable that Hymn 284, which is from the pen of the late Bishop How of Wakefield, refers to the Bible as "the heaven-drawn picture of Christ, the Living Word," although he carefully refrains from speaking of the written book as the "Word of God." After all, there seems very little difference between the terms "Word of God" and "Holy Writ," an expression which has been used by Christians in all ages of the Church.

It may interest some of your readers if I state that among Muhammedans there is a similar discussion. The Koran is entitled *Kalam Ullah*, or "the Word of God," and there are some learned scholars in Islam who maintain that, being the word of God, it must be eternal in its essence. The spirit which is said to have enlightened Mohammed, and in fact, all the prophets, is called the "light." And there are some scholars among the mystics who think they find a "Trinity" in this, making the Word, the Spirit, and Allah equal in essence and eternal being, a Trinity in fact in the monotheism of Islam.

Bishop Williams, if correctly reported, warned the young men of Detroit against regarding the Bible as a fetish. There is really no danger of this. There never was a time in the history of the Church when the Bible was so largely printed and distributed and so little read and revered. The rising generation is, for the most part, ignorant of the great Christian classic!

THOMAS P. HUGHES.

Brooklyn, October 5th, 1906.

## THE ABSOLUTIONS.

To the Editor of *The Living Church*:

**I**T is not my purpose to enter into any controversy regarding the Absolutions in our Church service. But I will suggest a view that may be acceptable to the Catholic-minded of our clergy.

If a person has by grave sin become separated from Christ and the body of His Church, it is proper that he should be reconciled by priestly absolution. If penitent, it is his privilege that he should be formally restored. As the sincerity of his penitence, often to be tested by acts of restitution or abandonment of the occasions of sin, requires judicial action, the absolution can only be obtained by confession to a priest. No man can be his own absolver and restore himself to the Church, any more than he can be his own baptizer and admit himself into it.

But how about the public absolutions? They are of two kinds: a declarative one, in the divine offices, assertive of the fact that the Church is in possession of this power, and a precatory form in the Liturgy or Mass. Our American book places both forms in the offices of Morning and Evening Prayer. The first is, as it calls itself, a mere "Declaration" of a power possessed by the ministers of the Church. It might be read by a deacon if the Church had so ordered. It were more fitting, however, that it should be read by a priest, as the person who can exercise the power proclaimed.

The second form is precatory. It is a valid liturgical form of conveying the grace of pardon. Strangely enough, the first form is thought to be by some, "High Church," and the stronger and more sacerdotal one, "Low Church." Very likely, such was the ignorance of our American revisers, that this was the reason of their altering the English order, that confined the "Declaration of Absolution" to the divine offices and placed the effective and sacerdotal one in the Liturgy.

But this must be observed: that both the divine offices and the Holy Communion are functions of the Church. They are said or done by the Church. The offices are supposed to be said by those who are in the body of Christ, and the Holy Sacrifice and Sacrament is offered by the faithful and received by those who are supposed to be in a state of grace. The notion that one can go to the Holy Communion to obtain forgiveness or get right with God, is to misplace and misunderstand the purpose of the Sacrament.

Of course others than the faithful come to the Sunday services. They are invited to come within reach and hearing of the gospel. They may be converted and helped by the sermons and prayers. But unless they are living members of Christ's mystical body, they can receive no benefit from the Church's blessings, gifts, or absolutions. They are outsiders to these Church ministrations. The Church is not a gospel shop where



the unconverted can come and take what they please, and leave what they please. The sinner can, theologically considered and apart from the ordinary action of divine grace, receive no benefit from the absolution, which is only a Declaration, or from that in the Communion service when present at it.

We have said that the precatory form in the Communion is a valid form. But this must also be considered. If the Church had provided it as the form, rather than the indicative one, "I absolve thee," as in the English Prayer Book, it would have been sufficient to convey the grace of absolution. This we might find in some early and Eastern offices. But used as it is in our Book in public, it is not an exercise of judicial authority upon any individual, and only conveys the remission of venial sins and infirmities, which, like the dust on our carpets, gather on everyone. It forgives these and purifies the soul. But it can do no more. The practice therefore of some clergymen to hear confessions and tell their penitents to come to church for their absolution, is a very doubtful one. Probably most persons so coming are not absolved.

C. C. FOND DU LAC.

[The discussion of this subject is now closed.—EDITOR L. C.]

### THE RECTOR'S AUTHORITY.

To the Editor of The Living Church:

IN your Answers to Correspondents, of October 13th, I notice you state that "the vestry is supreme over the temporalities, including the parish real estate, but not furnishings."

If convenient, will be glad to have you state what you consider "furnishings" that the vestry have no control over, either as a vestry or conjointly with the rector. An inquiry from one of the Canon Lawyers of the Church, states that in this country, no such thing as changing of pews, organ, bell, chancel, altar, decoration of the altar other than with flowers, or the erection of any tablet, monument or window, is admissible in this Church without the joint action of the rector and vestry, and wherever either propose to put up such things as candles, dossals, coverings, tabernacles, crosses, it is contrary to the policy of the Church, and such individual action on the part of either rector or vestry has no support in law or universal custom of our church.

Yours truly,

Philadelphia, October 12, 1906.

W. E. WATERS.

[The English rule is stated by Blunt (*Book of Church Law*, page 281) as follows:

"Equally strict is the rule that the church wardens have no authority to interfere with any of the ornaments of the church, or with any temporary decorations set up there with the consent of the minister. If they consider any of these to be contrary to ecclesiastical law, they may report them to the Bishop in the form of a presentment; but can in no other way interfere with them, without being liable to a suit in the ecclesiastical courts, in which proof of such interference (unless, perhaps, in the case of glaringly indecent and irreverent ornaments or decorations, which must be removed at once to avoid scandal) would bring condemnation with costs. [*Ritchings v. Cordingley*, *Law Rep.* 3 Adm. & Eccl. 113; *Eccl. Gaz.*, Aug. 1868; *Marshall v. Andrew*, *Eccl. Gaz.*, Aug. 1871; *Blake v. The Churchwardens of Wetherall*, *Eccl. Gaz.*, May, 1874; *Evans v. Dodson*, *Eccl. Gaz.*, Dec. 1874. *Phillimore's Eccl. Judgments*, p. 133.]"

The American canon (canon 15) states that: "The control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop." It would seem to follow that since "the control of the worship" is vested in the rector, the accessories appropriate to such worship are equally in his hands. We do not know of any decision of American courts, however, bearing on the subject.—EDITOR L. C.]

### THE HEALING OFFICE IN THE CHURCH.

To the Editor of The Living Church:

I HAVE been much interested in reading the letters in your paper concerning the "Healing Powers in the Church." I enclose you the following, which you may publish if you wish, it has a bearing on what has been written, and I think was published in the *Church Times* of November 17th, 1905:

"The Bishop of London (Dr. Ingram) speaking at a public meeting, narrated an incident as follows: . . . He pointed out that there was an extraordinary longing on the part of sick persons for visits:—and that there was in the inner being of everyone, and this had a bearing on Christian Science—a personality that could be strengthened to bear suffering, and even to recover health, by bringing the right influence to work upon it. As an instance of this he related the case of the wife of a clergyman who, at the prospect of a severe operation, lost all hope and faith and courage, and the great doctors of London, were absolutely paralyzed, because they dared not operate while the patient was in this state of utter collapse. By God's help, he (the Bishop) in the course of half an hour, was able

to bring about such a change, that two days afterwards the patient walked from her room to the operating table without a tremor, to the utter astonishment of her physicians. 'What is it,' they asked, 'that the Bishop of London has done to you?' 'Something that it is beyond your power to do,' was the reply."

The secret of that was that he, by Christ's immediate healing power, had been able to bring about a re-invigoration of her central being, and by that means had restored her faith, and hope, and courage; she became herself again a Christian woman, who could look death in the face. In many a case it would be found that, by invigorating faith, hope, and courage in the sick, a great effect was produced upon the bodily system of the patient. The Church honors the healing art as the gift of God. And surely the approaching festival of St. Luke, the beloved physician, is a good opportunity to bring this before the people of the Church.

Yours very faithfully,

Flatbush, Brooklyn.

WALTER ARCHBOLD,

Assistant Rector of St. Paul's Church.

### THE CHURCH OF ENGLAND AND POPULAR EDUCATION.

To the Editor of The Living Church:

KNOWING the deep interest you take in the Church education of the young, I feel constrained to ask you to allow me to deny most emphatically a statement that appeared in one of our American Church papers on September 8th (*The Churchman*), viz.: "In England, the National Church is in violent opposition to popular control in the schools which the nation supports." Never did a more cruel or unjust libel appear in any newspaper, and this from a newspaper supposed to be one of the organs of the Church, against the mother Church of England. It is to the faithful clergy and laity of the Church of England in their long ago parochial schools, before the idea of popular education had taken hold of the British public, the parish schools existed, paid for by the voluntary contributions of Church people; often at the sacrifice of their own personal income did the clergy keep up these schools, pay for the buildings, and the annual cost of the schools.

About seventy years ago the British Government of that day began to recognize what a marvellous benefit to the nation were their national schools. And a department of the Privy Council, to be known as the Education Committee, was established to look after popular education, and it was determined that a grant from Parliament, from the Consolidated Fund, should be given in aid of the national schools, provided the school complied with the education code of the Privy Council, which laid down regulations as to the kind of education to be followed. In no case was a building grant to exceed the sum of one-third the cost of new buildings or additions to the old, nor was the "per capita" grant for each child passing the examination of his (her) Majesty's inspectors appointed by the Privy Council to exceed in the aggregate more than one-third of the annual expenditure of the school. The Privy Council inspectors at first were all clergymen, graduates of Oxford or Cambridge.

A few years after this plan had been put in operation, the Roman Catholics and Nonconformists cried out: "This is a new way of adding to the endowment of the Church of England." The Government replied: "You open your schools to our inspectors, comply with our code, and you shall have a similar grant." The Roman Catholic parish schools were at once placed under the code. The British School Society was formed by the Nonconformists, and schools in which undenominational religious instruction was given were created all over the country.

At first her Majesty's inspectors examined the national schools in the religious instruction as well as the secular. But as the Roman Catholic parochial schools and the British schools increased, this was given up, and one day a year was appointed to be arranged with the local school authority, notice being given to the education department for the examination in religious knowledge by the inspectors appointed by the Bishop of the diocese in both the Church of England and Roman Catholic schools; the British schools making a like arrangement. It was then said of Roman Catholic or Nonconformist children reared near a Church of England school, or the same way with Church children in regard to the other schools, they were compelled to attend such religious instruction whether their parents approved or not. This caused the famous "Cowper-Temple clause" to be inserted in the code, which stated that no child could receive religious education in any school receiving Government grant, should the parents notify the head teacher; and a



every school. I have said nothing about the enormous sums raised by the Church of England for schoolmaster and mistress training colleges, such as the one built and endowed in Chelsea by the Baroness Burdett-Coutts, or Cheltenham, or Durham. During the past twenty years the Church of England has raised over five million pounds sterling for new school buildings; surely also this does not show a want of interest or desire to forward popular education on the part of the Church of England.

Your space will not allow me to go into all the details of what is known as the Board School system, which I should much like to do, but I will briefly refer to the present crisis. When Mr. Balfour was in office, the Government was about to perfect a plan by which the Church of England, the Roman Catholic, the Nonconformist, and the parish school should, in addition to the parliamentary grant, receive aid from the rates made in each parish or borough for school purposes; to obtain this grant it was needful that there should be two or more rate-payers elected by the parish or borough to seats on the parish, etc., school committee or board of directors; before these plans were completed the Liberal-Unionist Government went out of office, and Sir Campbell-Bannerman's Liberal Government came in. They took up the idea of the former bill, adding more to it (which we will not discuss), but actually proposed to prohibit Church teaching in the Church of England schools, and to have substituted undenominational religious instruction; this is what the Church of England is contending against, and as the Archbishop of Canterbury said (in the House of Lords in a speech said to be, both by Conservatives and Radicals, the greatest speech that has ever been made in England on education): "This bill will never pass with such a clause in it."

I do hope this will disabuse the mind of any members of our Church who might have thought the Church of England is in any way opposed to popular education. I think we all agree with the great Duke of Wellington when he said: "Education without religion, merely surrounds you with clever devils."

Yours faithfully,

FRANCIS J. CLAY MORAN, B.D.

New York, October 5, 1906.

#### A FREQUENT DIFFICULTY.

To the Editor of *The Living Church*:

I HAVE been very much interested in the discussion which has been going on in your columns regarding the revival of the Sacrament of Unction and the healing of the sick through prayer. I have watched to see if someone would bring out a point which has a most important bearing on the subject and so far no one has mentioned it. The point which I wish to bring out is this: Whenever a person is sick, and dangerously so, the first order which the physician usually gives is that no one be permitted in the room except the nurse and the immediate attendants. When, therefore, the priest calls he is politely told that the patient is very low and that the doctor has given strict orders that no one be permitted to enter the room. In such cases, what are we to do? I have asked the family if the sick one did not desire the Holy Communion and the reply has almost invariably been that the sick person is so sick that they fear to disturb him. In one case a man died without the Sacrament, though he had at one time expressly told me that when he came to die he wanted me to come and administer it to him. The daughter-in-law, who unfortunately was not a Churchwoman, was told, and she said that it would do him no good and that it would be much better to keep him perfectly quiet. During my entire ministry I have been requested to administer the Holy Communion to the sick but twice, and in one instance only have I been permitted to administer the Sacrament of Unction. I once preached a sermon on Unction and was very careful not to say that it was a doctrine of the Church, for I knew that the people would care but little for that authority, but I placed it all on the Scriptures, and said that when people denied the efficacy of this sacrament it was plainly evident that they had no faith in God and only believed such portions of it as suited their own private views. The sermon caused much anger, because it was alleged by my senior warden, that I was teaching Romanism and that I was determined to force Romanism on them, though, as a matter of fact, I am by many looked upon as a Low Churchman. It appears to me that the first requisite is to convert the people to a living faith in God, though how it is to be done in this day is beyond me, when materialism and actual unbelief are so rampant even in the Church of God.

W. M. PURCE.

McLeansboro, Ill.

#### CHINESE BISHOPS ON OPIUM TRADE.

A MEMORIAL, signed by the Bishops of Mid China, North China, Hong Kong, Shantung, and Western China, has been sent to the Archbishop of Canterbury, with a view to its transmission by him to the Imperial Government, pointing out that the peculiar connection of the Government with the opium trade, the evil effects of which are recognized, has given rise to a certain prejudice against Great Britain and against Christianity, of which Great Britain is a foremost representative. The Bishops have been led to address a memorial to Lambeth at the present time by the facts that the Chinese Government has recently resolved to convert the opium trade in China into a Government monopoly, ostensibly, at least, with a view to its ultimate extinction; that the Viceroy has set their faces firmly against the opium habit; and that the Young China party have recently connected the vigor and efficiency of the Japanese Government and nation with the rigid prohibition of opium smoking in Japan. In view of these considerations the Bishops express the hope that it may be possible for his Majesty's Government, even at this late hour, "to adopt a policy in relation to opium which may in some degree vindicate the British and the Christian names from the obloquy cast on them through the apparent selfishness during so many years of the Indian policy of Great Britain in respect of the opium trade."

#### A HAPPY CONSUMMATION.

By LUCY COPE.

THE seven o'clock service was duly over and a pale, black-robed girl came out of the church into the cool morning air. She brought this with her from the service:

"Joy with peace, amendment of life, space for true repentance, the grace and consolation of the Holy Spirit, perseverance in good works, an humble and contrite heart, and a happy consummation of my life, grant me, O Almighty and merciful Father, for Thy mercy's sake. Amen."

"Joy and peace." That struck her as a beautiful combination, eliminating the reaction that her twenty years of life had taught her to expect after a burst of happiness.

"What I lack is perseverance in good works!" and then, because she had a sense of humor, the corners of her mouth curled as she reflected on the proneness of human nature to omit just that portion of prescribed duty. One could think oneself into a contrite and humble mood, could earnestly and truly repent, and fall into an ecstatic meditation; but good works, perseveringly continued—it was here that the flesh recoiled.

Down in the dark, close subway she rode with these thoughts, and got out of the train at Eighteenth Street on her way to breakfast.

What most caught and held her attention in the prayer she was keeping with her was "a happy consummation of her life." She was not sure she knew just what it meant, but it was something worth while. Wafted into Paradise? It meant more than that; something had to come first—a fitting death. And then she tried to frame for herself an image of what would be a fitting death for a Christian.

Now she was crossing from curb to curb at Sixteenth Street, where a constant procession of people passes to and fro in the early morning hours, dodging drays, automobiles, and trolley-cars.

So absorbing was her train of thought that she was only vaguely aware of the stream of humanity, until suddenly there came from the crowd a many-throated cry in which mingled one shrill little scream, and there before her on the car-track, with a huge car bearing down on him, stood a morsel of a boy.

Just a second, and she had pushed him out of harm's way; then the pale, black-robed figure was swept under the remorseless wheels.

#### THE SALT OF THE EARTH.

I say, let us be salt, and in these ways: First, let us act out our belief strenuously, incessantly, fearlessly, and as in the presence of God. Live with Him, as well as for Him, and your love shall never wax cold. Then aim at individual work, and should your heart slacken about it, suspect your position with God. Each should pray, and try to be personally useful to some one. That one helped and saved will be moved, just as you have been, to help and save others, and so the work grows by perpetually reproducing itself until the day dawns and the King of Saints comes back.—*Bishop Thorold.*



## Church Kalendar.



Oct. 7—Seventeenth Sunday after Trinity.  
 " 14—Eighteenth Sunday after Trinity.  
 " 19—Thursday. St. Luke Evangelist.  
 " 21—Nineteenth Sunday after Trinity.  
 " 28—Twentieth Sunday after Trinity. SS. Simon and Jude.

### KALENDAR OF COMING EVENTS.

Oct. 21-22—Days of Intercession for Sunday Schools, in both the American Church and the Church of England.  
 " 23-25—2d Annual Conference, Third Missionary Department, Asheville, N. C.  
 " 23-27—Girls' Friendly Society, Cincinnati, Ohio.  
 " 28-30—Laymen's Forward Movement, Conference at St. John's Church, Saginaw, Mich.  
 Nov. 6-8—2d Annual Conference Fourth Miss. Department, Columbia, S. C.

## Personal Mention.

THE Rev. F. M. BACON has resigned the mission at Wymore, Neb., and is working in the district of Salt Lake, with headquarters at Gunnison, Colo.

THE Rev. AMBROSE H. BEAVEN, assistant at St. Peter's Church, Pittsburgh, Pa., has accepted a call to the rectorship of Grace Church, in the same city, and will enter upon his new field of labor on November 1st.

THE Rev. E. C. BENNETT has resigned the curacy of St. Paul's Church, Burlington, Vt., to accept a call to become rector of St. Thomas' Church, Greenville, R. I.

THE Rev. C. L. BIGGS of Fort Dodge, Iowa, has accepted a call to the rectorship of St. Paul's Church, Henderson, Ky., and expects to take charge, Sunday, October 21st.

THE Rev. EVERETT W. COUPER has resigned the rectorship of St. John's church, Springfield, Mo., and taken charge of St. Agnes' mission, Spokane, Wash. Mr. Couper's address is 902 E. Sinto Street, Spokane.

THE Rev. CHAS. E. FESSENDEN has accepted the rectorship of the Church of Our Saviour, Montoursville, and the Good Shepherd, Upper Fairfield, Pa. His address is Montoursville, Pa.

THE Rt. Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee, has returned after a trip through Ireland, England, Scotland, France, Belgium, and Holland.

THE Rev. CHAS. H. GROSS, late of Baltimore, has entered upon his duties as rector of St. Paul's, Greenville, Ohio.

FOR the purpose of rest and recuperation, the Rev. LUCIUS D. HOPKINS has left St. John's Church, Omaha, Neb., and accepted a little mission at Big Suamico, Wis., for one year.

THE Rev. W. S. HOWARD of Plymouth, Ind., has been offered the position of Archdeacon of Missouri.

THE Rev. C. V. KLING has resigned the missions at Bloomingdale and Vermontville, N. Y., and is now in charge of St. Paul's, Waddington, N. Y.

THE Rev. C. A. LIVINGSTON has accepted the mission at Cobleskill, N. Y., to succeed the Rev. T. H. M. Ockford, who has gone to Morristown, N. Y.

THE address of the Rev. L. P. McDONALD, D.D., rector of St. Mark's Church, Toledo, Ohio, is changed to 2332 Scottwood Ave., Toledo.

THE Rev. T. S. OCKFORD of Marbledale, Conn., has accepted a call to St. Mary's, Northfield, Vt.

THE Rev. E. L. ROLAND of Cairo, Ill., has accepted a call to St. James' Church, Goshen, Ind., and will begin work there December 1st.

THE Rev. LAWRENCE ROSE has accepted a curacy at St. Elisabeth's Church, Philadelphia.

THE Rev. E. B. STOKTON has resigned as missionary at Santa Clara, N. Y., to become curate of Grace Church, Albany.

THE Rev. FREDERIC P. SWEZEY has resigned the rectorship of Trinity Church, Collinsville, Conn., to accept a call in the diocese of New Jersey. Mr. Swezey will be succeeded by the Rev. D. D. Waugh of Utica, N. Y.

THE Rev. R. C. TALBOT, Jr., after a rectorship of almost nine years, has resigned from Grace Church, Winfield, Kan., and has accepted the position of Canon of Grace Cathedral and chaplain of Bethany College and Christ's Hospital, Topeka, Kan. After the 15th of October his address will be Holmes Hall, Bethany College, Topeka, Kan.

THE Rev. THOMAS D. WINDIATE has resigned the rectorship of the Church of the Good Shepherd, Memphis, Tenn., to accept a call to St. Paul's Church, Fayetteville, Ark.

THE Rev. WILLIAM COPLEY WINSLOW, D.D., has returned to his home, 525 Beacon Street, Boston, Mass., after an absence of four months.

### ORDINATIONS.

#### DEACONS.

PITTSBURGH.—On Sunday, October 7th, at St. Mary's Memorial Church, Pittsburgh, the Bishop of the diocese admitted to the sacred order of deacons, Mr. JOHN R. PICKELLS. The candidate was presented by the Rev. W. L. H. Benton of the Church of the Nativity, Crafton, and the sermon preached by the father of the candidate, the Rev. Dr. Charles Pickells of Langley, Va. Mr. Pickells will officiate at the Church of the Transfiguration, Clairton, and Holy Trinity mission, Monessen, two missions belonging to the Laymen's Missionary League of the diocese.

#### DIED.

MITCHELL.—Entered into Life Eternal at Buffalo, N. Y., on the Feast of St. Michael and All Angels, September 29, 1906, after a long illness and after receiving all the rites of the Catholic Church, EVELYN EUNICE BLANCHARD, wife of Lewis Dickens MITCHELL.

A requiem was sung at St. Andrew's Church on Monday morning, October 1st, at 10:30 o'clock, and interment immediately after at Forest Lawn Cemetery.

Of your charity pray for the repose of her soul.

*Requiescat in Pace!*

PARKE.—At Binghamton, N. Y., October 5, 1906, JANE ELDEN PARKE, wife of the Rev. Dr. R. N. Parke, rector of St. Matthew's Church, Unadilla, N. Y., aged 70 years. Burial in St. Matthew's churchyard, Unadilla, N. Y.

"When he is tried, he shall receive the Crown of Life."

STEVENSON.—October 3, 1906, at Salt Lake City, Utah, PAUL WEST, only son of Charles H. and Charlotte C. STEVENSON, aged 21 years. A member of the Brotherhood of St. Andrew, and sometime director of St. Mark's chapter, No. 55.

Jesu, Son of Mary, hear!

### GIRLS' FRIENDLY SOCIETY IN AMERICA. 1906.

The annual meetings of the G. F. S. A. will take place in Cincinnati, Ohio, on October 23d, 24th, 25th, 26th, and 27th, 1906.

The service and meditations will be conducted by the Rev. Frank M. Nelson, at Christ Church, at 8 P. M. on Tuesday, October 23d.

The Holy Communion (corporate) will be celebrated at the Cathedral Church of St. Paul, at 8 A. M., on Wednesday, October 24th. The Bishop of the diocese will make an address.

The annual service will take place at Christ Church, at 8 P. M., on Friday, October 26th. Preacher, Bishop Gailor.

EVE ALEXANDER,  
*General Secretary, G. F. S. A.*

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to

buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS WANTED.

ORGANIST AND CHOIR TRAINER desires change to drier climate. Holds high English musical appointments and diploma. Director of Music in three churches and Organist in large church. Conspicuously successful in instituting Boy (Cathedral Method) and Mixed Choirs in England and America. Voice specialist and good accompanist. Address: "ANGELICAN," LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER of Eastern City Church desires change. Thoroughly qualified man, fine solo player and accompanist; successful trainer of boys' voices and mixed chorus. Highly recommended; first-class testimonials. Good organ and salary essential. Address: "GRADUATE," LIVING CHURCH, Milwaukee.

### PARISH AND CHURCH.

INDIANAPOLIS VESTMENT BAG—\$2.50. Best at any price. 1518 Park Avenue, Indianapolis.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, N. Y.

### UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEESKILL, NEW YORK.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

### ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

### CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established April, 1904.

### CHOIR EXCHANGE.

ORGANISTS AND SINGERS can readily find Church positions in various parts of the country at salaries up to about \$1,500, by subscribing to the JOHN E. WEBSTER Co.'s CHOIR EXCHANGE, 136 Fifth Avenue, New York. Vacancies always available. Circular on application.



## CHURCH EMBROIDERY.

**S**T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER THERESA.

## TRAINING SCHOOL FOR NURSES.

**T**HE SAULT STE. MARIE HOSPITAL offers a course of instruction in general nursing to young women, between the ages of 20 and 30 years. The Hospital is now centrally located in its new quarters. It is well-equipped, and, having the marine service of this port, is especially prepared to give a good variety of material and experience to the student nurse. Domestic science will be added to the course of instruction this fall. The Hospital is organized under the laws of the state, and grants diplomas to those who pass the required course. For further information, address: MISS B. B. BARTER, Supt. Sault Ste. Marie Hospital, Sault Ste. Marie, Mich.

## SHOPPING AGENCY.

**M**RS. FREELON E. HOTCHKISS, 670 Van Buren St., Milwaukee, Wis., would be pleased to undertake personal and household shopping. Reference, the editor of THE LIVING CHURCH.

## APPEALS.

**MUCH IN NEED OF AN EPISCOPAL CHURCH, BASIC CITY, VA.**

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

**RECTORY OF OTEY MEMORIAL CHURCH, SEWANEE, TENN.**

The rectory of Otey Memorial Church, Sewanee, Tenn. (Rev. W. S. Claiborne, rector), was totally destroyed by fire on June 26th; unfortunately no insurance. Sewanee residents and visitors have contributed liberally to a fund for rebuilding; but the parish is financially poor. This parish maintains ten missions among the poorest (mountain) people of Tennessee.

Those specially interested in mission work, and friends of Mr. Claiborne, who has worked so faithfully among these people, are asked to contribute to this fund. Checks or money sent to the undersigned will be gratefully acknowledged.

S. M. BARTON,  
Chairman Com. of Vestry,  
Sewanee, Tenn.

**FOR ST. STEPHEN'S, PEORIA, ILL.**

Readers of The Living Church:

DEAR BRETHREN:—If you will kindly read the attached appeal, I feel confident you will assist me. I am giving my life for this work, and I venture to solicit your aid. With hopes of your responding, I am

Yours faithfully,

SYDNEY G. JEFFORDS,

Rector of St. Stephen's parish.

Peoria, Ill., October 8, 1906.

St. Stephen's parish, the second established in Peoria by the rector since 1889, is located in the midst of 45,000 laboring people—a parish, which is the creature of the general public, having been made possible and thus far perfected in the erection of St. Stephen's Hall by the subscriptions of more than 1,400 individuals of every walk of life, irrespective of religion, nationality, or politics—a parish whose members are giving to the limit of their purses, hereby appeals to the readers of THE LIVING CHURCH for assistance to build St. Stephen's Church and rectory. It is proposed to erect a church with a seating capacity of about 1,200, and the estimated cost of church and rectory is \$50,000.

The wardens and vestrymen of St. Stephen's parish, being laboring men, have not the time to solicit funds.

The burden of all soliciting heretofore has been cast upon the rector, and it is a physical impossibility to raise the needed amount in

small subscriptions alone and unassisted.

The Bishop of Springfield, the Bishop of Quincy, six Peoria papers, and Peoria's most illustrious citizens endorse the rector and his work in St. Stephen's parish.

Certified copies of credentials, and photographic review of 17 years of work in Peoria, furnished free on application.

This is a matter of vital importance, the providing for the laboring people a spacious church within one block of the site of the proposed new \$300,000 High School for manual training and business courses, in the lower end of Peoria.

Subscriptions are hereby earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, Peoria, Illinois; Illinois National Bank, Peoria, Illinois, or to the rector, 705 Howett Street, Peoria, Illinois. In order to facilitate the undertaking it is suggested and recommended that the readers of THE LIVING CHURCH send a subscription (small or large) to either of the above mentioned banks, or to the rector, who is also the treasurer of the parish. The widow's mite is as acceptable in extending the Kingdom of Christ as the millionaire's most liberal gift. Send your subscription, and persuade your neighbor to do likewise.

## NOTICE.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

## THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,

281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

## VERMIN POWDER.

**H**OUSEWIFE.—For 10 cts. silver, and self-addressed stamped envelope, box of powder will be sent, charges paid, that exterminates roaches and vermin. Never fails, harmless to human beings. Agents wanted. VERMIN POWDER Co., Scranton, Pa.

## BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. Boston.

Nelson, the Adventurer. A Story for Boys.

By Nora Archibald Smith, author of Under the Cactus Flag, Three Little Marys, etc. Price, \$1.00.

Kristy's Rainy Day Picnic. By Olive Thorne Miller. With illustrations by Ethel N. Farnsworth. Price, \$1.25.

AMERICAN TRACT SOCIETY. New York.

Eugene's Guest. By Annette Lucile Noble, author of Jesse, Under Twelve Flags, Tarryport School Girls, etc. Price, \$1.00.

The Teaching of Jesus Concerning the Christian Life. By Gerard B. F. Hallock, D.D. Price, 75 cts.

E. P. DUTTON & CO. New York.

Truth and Falshood in Religion. Six Lectures Delivered at Cambridge to Undergraduates in the Lent Term, 1906. By William Ralph Inge, M.A., D.D., late Fellow of King's College, Cambridge, and of Hertford College, Oxford; Hon. D.D. Aberdeen; Vicar of All Saints', Knightsbridge; Examining Chaplain to the Bishop of Lichfield. Price, \$1.50 net.

GINN & COMPANY. Boston.

The Moral Damage of War. By Walter Walsh, Gliffian Memorial Church, Dundee. Price, 75 cts.

DUFFIELD & CO. New York.

Marcel Levignet. By Elwyn Barron, author of Manders, etc. Price, \$1.50.

Gerónimo's Story of His Life. Taken Down and Edited by S. M. Barrett, Superintendent of Education, Lawton, Okla. Price, \$1.50.

The Pilgrim's Staff. Poems Divine and Moral. Selected and Arranged by Fitz-Roy Carrington. Price, 75 cts.

LOTHROP, LEE & SHEPARD CO. Boston.

The President of Queens. A Woman's Club Story. By Helen M. Winslow, Former Editor of The Club Woman. Illustrated by W. L. Jacobs. Price, \$1.25.

AUTHOR'S EDITION.

A Struggle for Life. Higher Criticism Criticized. By Rev. John Langtry, M.A., D.C.L., Rector of St. Luke's Church, Toronto, author of Catholic versus Roman, The History of the Church of England in Canada, etc.

McCLURE, PHILLIPS & CO. New York.

The Plover-Woman. By Eleanor Gates, author of The Biography of a Prairie Girl. Price, \$1.50.

THOMAS Y. CROWELL & CO. New York.

Animal Serials. By E. Warde Blaisdell. Price, \$1.00.

LITTLE, BROWN & CO. Boston.

The Queen's Hostage. By Harriet T. Comstock, author of Tower or Throne. Illustrated from Drawings by Clyde O. DeLand. Price, \$1.50.

The Master Spirit. By Sir William Magnay, author of The Red Chancellor, A Prince of Lovers, etc. Illustrated by John Cameron. Price, \$1.50.

A Sheaf of Stories. By Susan Coolidge, author of What Katy Did, A New Year's Bargain, etc. Illustrated by J. W. F. Kennedy. Price, \$1.25.

Ready the Reliable. By Lily F. Wesselhoeft, author of Jack the Fire Dog, Foxy the Faithful, Sparrow the Tramp, etc. Illustrated from Drawings by Chase Emerson. Price, \$1.50.

The Story of Scraggles. By George Wharton James, author of In and Around the Grand Canyon, In and Out of the Old Missions of California, etc. Illustrated from Drawings by Sears Gallagher and from Photographs. Price, \$1.00.

FUNK & WAGNALLS CO. New York.

Miserere. A Musical Story. By Mabel Wagnalls, author of Stars of the Opera. Revised, Third Edition. Price, 40 cts.

MOFFAT, YARD & CO. New York.

(Through A. C. McClurg & Co.)

Our Army for Our Boys: A Brief Story of its Organization, Development, and Equipment from 1775 to the Present Day. Pictures by H. A. Ogden, Text by Tudor Jenks. Price, \$2.00.

CHARLES SCRIBNER'S SONS. New York.

The Bible as English Literature. By J. H. Gardiner, Assistant Professor of English in Harvard University. Price, \$1.50 net.

A Frontier Town and Other Essays. By Henry Cabot Lodge. Price, \$1.50.

## PAMPHLETS.

Order of Services in Connection with and at The Consecration of Trinity Church, Newark, Ohio. Tuesday Evening, October Sixteen, and Wednesday, October Seventeen, at ten thirty o'clock A. M., Nineteen hundred and six.

Denver Cathedral Sermons. No. 7. Our Immoral Condition and Its Cure. Preached by Dean Hart on the Fourteenth Sunday after Trinity, 1906. Price, five cents.

THE WAY which brings us into the closest union with our Lord is the Way of the Cross—of suffering.—Canon Williams.



# THE CHURCH AT WORK

## ARCHDEACON OF SACRAMENTO.

ARCHDEACON PARKER of Sacramento, presents his Bishop his 5th Annual Report from which we quote:

"I have visited and held services in 16 counties of California, Lake, Yuba, Butte, Placer, Amador, Nevada, Sierra, Plumas, Lassen, Modoc, Siskiyou, Shasta, Tehama and Glenn in California, and in 3 counties of Nevada. I find that in six large counties of California we have no established services, no mission and no missionary, spite of the fact that these counties are white to the harvest. The reason is obvious; we lack the sinews of war—men and money. In only one of these counties have we a church site—Modoc. In our portion of Nevada—the western part—the same is true of at least four counties. Another decade will see a great change and a great awakening, for, if I do not err, there are manifold undeveloped and undiscovered resources in Northern California especially, which will surprise us by their magnitude and richness. The following statistics will show you definitely and in a few words some of my work:

"Public Services 157, Celebrations of Holy Communion 55, Baptisms 54, House to house visitations 1,100, Miles of travel 9,779, Letters written 2,100; Collected for my own salary and travel \$1,500, Handed the Bishop for Church extension \$955, Handed Mr. Bush for district missions \$425, total \$2,880.

"The work is hard and sometimes strikes one as a thankless undertaking, but it has its bright spots which I like to term the compensations of God. At one very small place, where they did not want services and had neglected to advertise me, saying no one would attend anyway, I had service nevertheless. Thirteen or fourteen persons attended, including two of our own communion, bringing lamps, and the full service of the evening was engaged in. The plate offering was \$5.65, and on my return to the hotel a gentleman—a stranger—handed me his check for \$40. At another place of 75 inhabitants I was asked—it being Decoration Day—to pray over the graves of the dead. I prayed, read the Gettysburg speech, and made a few remarks. In the evening I had in the hotel parlor a congregation of sixty, a brass band of seven pieces, a piano, five baptisms, and an offering to match. It pays to go on, and always give to the one or two souls who may be present as good a service as one is capable of. God is there. His priest is there, and if only one other soul is present, the blessing is promised and assured."

## NEW ST. PAUL'S CHURCH, SAVANNAH.

Plans for the new church building and parish house of St. Paul's Church, Savannah, Ga., have been adopted, and work on the church will be begun within a very short time. The parish house will not be built until later when more funds have been secured. The building will be erected on a lot 125 x 195 feet in size, located on the southeastern corner of Aburcorn and East 34th Streets, one of the most desirable locations in the city of Savannah. The buildings will be in modified Gothic styles. The church will will be 110 feet in length, 51 feet and 8 inches wide across the transepts, and 39 wide across the nave. The chancel and choir will be 28 feet wide and 38 feet deep. On the north side of the chancel will be a chapel 37 feet long and 20 feet in width. The outside walls will be made of a dark purplish shaded vitrified brick. The church and chapel will be

faced inside with a red pressed brick. The roofs will be of massive open timber construction, the towers of double hammer-beam construction. The roofs will be covered with dark red shingle tiles, and the buildings standing well back from the two street fronts will be surrounded by large lawns, which will add much to the beauty of the entire group. The seating capacity of the church will be 412, but with the wide aisles this can be increased to about 600 by using chairs when they are needed. The total cost of the church will be about \$40,000, including pews, and heating and lighting plants.

## SOCIETY FOR THE INCREASE OF THE MINISTRY.

THE ANNUAL meeting of the Society for the Increase of the Ministry, was held at the chapel of Christ Church, Hartford, Connecticut, the Bishop of Connecticut presiding. The following officers were elected: President, the Rt. Rev. C. B. Brewster, D.D.; Vice-president, the Rt. Rev. William W. Niles, D.D.; treasurer, Elijah C. Johnson of Hartford. The recording secretary is the Rev. Storrs O. Seymour, D.D., Litchfield. The corresponding secretary, the Rev. Francis D. Hoskins of Hartford. Additions were made of the Board of Managers, Bishop Coadjutor Nelson of Albany, the Rev. Rogers Israel of Scranton, Pennsylvania, and Mr. E. M. Hunt-singer of Hartford. The coming year will be the fiftieth of the work of the Society, it having been organized in 1857.

## A HISTORIC CHURCH.

THE CALL of the Rev. W. M. Partridge to the rectorship of St. Michael's Church, Marblehead, Massachusetts, recalls historic data of interest. The church building was framed in England and brought to this country and set up in 1714. The second rector of the parish officiated at the marriage of General George Washington, journeying to Virginia for the purpose. The rectory near the church, in being refitted for the new rector.

## CHURCH BURNED.

ST. MARK'S CHURCH, Waterloo, Iowa, was burned to the ground and is completely destroyed. This is the older of the two church buildings in Waterloo, and its loss will be severely felt by its congregation who will for the winter worship in a neighboring hall. Plans had already been presented for the reconstruction of the old building and its enlargement. It will now be necessary to rebuild entirely while in the end the fire will perhaps prove a blessing in disguise. The rector, the Rev. G. E. Platt, with the co-operation of all his people, is making headway towards the new building.

## NEW PARISH IN DETROIT.

A NEW church for the North Woodward Avenue section, which is to perpetuate the St. Joseph's name and trust, is being planned by enthusiastic Churchmen who are among the newer residents of the section. The plan is for an entirely new organization, and a new congregation to be made up of members of all other Church congregations now residing in the North Woodward district. A new rector is also to be engaged.

In the beginning of the work for a new church it was learned that Bishop Williams and the diocesan authorities were planning to place St. Joseph's in the north territory as a

mission church. It is an endowed church and the merger of its parish into that of St. Paul's made it necessary to continue a St. Joseph's parish to preserve the trust. It was an easy matter to bring the two plans together, as St. Joseph's has had no rector and only a legal organization since Rev. S. S. Marquis was transferred to St. Paul's in connection with the merger of the two parishes.

It was agreed that the new North Woodward parish should be formed, and that when the proper time arrived the St. Joseph's organization should be passed over by the retirement of the present vestry and the election of successors from the new parish. In this way the new parish will acquire the equity in the St. Joseph's property at Woodward and Medbury, estimated at \$20,000 to \$25,000 and \$4,000 in cash. It is thought that among the numerous churchmen in the district between the Boulevard and north city limits, and Hamilton boulevard and Oakland avenue, \$25,000 more can be raised by subscription. The new parish would therefore be on a solid financial foundation from the start.

The question of site and rector will be left until the subscriptions are made. Then the contributors will be called together to designate a site and name a rector by vote.

## FOURTH MISSIONARY DEPARTMENT.

THE SECOND Annual Conference of the Fourth Missionary Department is to be held at Columbia, South Carolina, on November 8th. The Fourth Department comprises the dioceses and missionary districts of South Carolina, Georgia, Alabama, Mississippi, Florida, Southern Florida, Cuba and Porto Rico. Cordial invitations have been sent out by the local committee in charge, and royal entertainment is assured to all who attend.

The Missionary Conferences throughout the Church have proven the success of the division made by the late General Convention, instead of having all combined into one Missionary Council. The latter was good for a time, but the Church outgrew it. Now the departments come in, and every meeting shows the necessity of the Provincial System. This will naturally follow, as the conferences are the educating power to bring about the result.

## A LONG RECTORATE.

THE THIRTY-NINTH anniversary of the Rev. Robert Fulton Cray's rectorship of the Church of the Holy Comforter, Poughkeepsie, N. Y., occurred on Sunday, October 7th. During the 39 years there have been 2,623 Baptisms, 1,202 Confirmed, 482 Marriages, Holy Communion celebrated 1,806 times, and 280 times in private, Burials 1,182. During the past 16 years there have been 7 Candidates for Holy Orders, who are now priests in the Church, doing faithful work in widely scattered dioceses. The present number of communicants is 599, the largest number belonging to the parish at any time during its existence.

## LECTURES AT CAMBRIDGE.

IN ADDITION to delivering the Paddock Lectures at the General Theological Seminary as already announced, the Rev. W. R. Inge, D.D., who comes from England for the purpose, will deliver a course of three lectures on "The Logos Christology in Relation to Modern Thought," in St. John's Memorial



Chapel, corner of Brattle and Mason Streets, Cambridge, Mass., on Monday Tuesday, and Wednesday, October, 29th, 30th, and 31st, at four o'clock. The public is cordially invited to attend. Seats will be reserved until 3:50 for the alumni of the school and other clergymen.

#### CONSECRATION OF TRINITY CHURCH, NEWARK, OHIO.

ON WEDNESDAY, the 17th inst., Trinity Church, Newark, diocese of Southern Ohio (the Rev. L. P. Franklin, rector), was consecrated by the Bishop of the diocese. The festival began with Evensong the night be-



REV. LEWIS P. FRANKLIN.

fore, when a full choral service was rendered. The sermon was by the Rev. Geo. Davidson of Marietta.

On Wednesday, the consecration took place, Bishop Vincent being the preacher. The Holy Communion was celebrated at an early hour for the parishioners, and at the mid-day service only the clergy received. There was also choral Evensong at 7:30 o'clock on Wednesday.

A large and handsome church free of debt, is a heritage for any parish to be proud of.

#### CONVOCATION NOTES FOR REVIVAL OF HOLY UNCTION.

ADVANTAGE was taken of a fortnight's visit of Bishop Johnson in Santa Barbara to revive the convocation of Santa Barbara. Owing to the small number of clergy, frequent changes, and other causes, the convocation has been dormant for several years. A meeting was held in Trinity Church on Friday, October 5th, which was begun with a celebration of the Holy Communion. The Rev. George Robinson was appointed president of the Convocation, and the Rev. M. M. Moore was elected secretary.

The missionary conditions were considered, after which the Bishop read a specially prepared paper on "Adjustment of Doubts, and the Importance of Harmonizing One Truth with Another." A full, free, and candid discussion of the points presented followed the reading.

The Rev. M. M. Moore then brought to the attention of the meeting the insidious inroads that "Christian Science" and similar cults were making among the members of the Church. Believing that the revival of the

ancient and apostolic rite of unction, or the anointing of the sick, with prayer for the recovery of health, would emphasize the fact that "Divine Healing" is a power entrusted to the Church, and that its use would, as of old, be blessed by God for the welfare of His people, Mr. Moore introduced a resolution, which was adopted, that the convocation petition the diocesan convention at its next meeting to memorialize the General Convention, asking that the ancient sacramental rite of unction be permitted to be used in the Church, and that an office for this purpose be set forth by the General Convention.

It is hoped that this effort will attract the attention of those in every diocese who feel the need of this rite, and who will bring the matter before their next annual conventions for consideration. Only by some such uniformity of action can such a step be taken that will meet the growing desire of thousands that the Church shall assert her power, use her divine gifts, and preserve her members from heresy and schism.

#### BISHOP COLEMAN ON HIS OLD "STAMPING GROUND."

THE BISHOP OF DELAWARE recently consecrated the chapel of the Resurrection, Mauch Chunk, Pa., whose memorial windows were designed by himself. He also made an address at Leighton, Pa., where he held the first Church service, when he was rector of Mauch Chunk.

The Bishop also journeyed to Toledo, Ohio, to attend a series of services at Trinity Church, of which parish he was once rector, the occasion being the opening of the remodelled parish building.

#### BISHOP SWEATMAN NOW METROPOLITAN OF CANADA.

BY THE DEATH of Archbishop Bond, the Bishop Coadjutor, the Rt. Rev. J. Carmichael, becomes Bishop of Montreal. Bishop Sweatman of Toronto becomes Archbishop of Toronto and Metropolitan of Canada, being the senior Bishop in point of consecration in the ecclesiastical province of Canada. The next in seniority is Bishop Kingston of Fredericton, consecrated in 1881, and after him, Bishop Hamilton of Ottawa, consecrated Bishop of Niagara in 1885. The choice for

#### DETROIT SUNDAY SCHOOL INSTITUTE.

THE FACT that this meeting of teachers and officers is the 26th annual meeting, shows a long standing and persevering interest in the well-being and improvement of Sunday School work. Church sentiment has always been so harmonious that the thirty schools within the boundaries of the organization have worked together.

This meeting was held in Trinity Church, and was attended by representatives from all of the schools. It opened on Sunday afternoon, with Evening Prayer, and a sermon by Bishop Williams on the subject of "Religious Education."

The sessions were continued Monday and Tuesday. The subjects considered were: The Three Sections of the School, Infant, Middle, and Bible Classes, Graded Schools, Modern Methods, Bearing of Sunday School Work upon Some Problems of Modern Life, The Age of Adolescence, and Training of Teachers.

Besides addresses by home teachers, the Institute was greatly helped by the presence and addresses of the Rev. Mr. Stearly of Emmanuel Church Cleveland; the Rev. Dr. Wm. W. Smith, secretary of the Federation of Sunday Schools of the general Church, and the Rev. Mr. Battersby, Walkerville, Canada.

Dr. Smith had on exhibition his collection of models, illustrating Bible history, such as the Temple and furniture, Jewish coins and houses, besides his pamphlets and books as aid to Bible study.

#### JOINT COMMITTEE OF THE GENERAL CONVENTION ON SUNDAY SCHOOL INSTRUCTION.

THE JOINT COMMISSION on Sunday School Instruction, appointed by the General Convention, held its sixth meeting at the Diocesan House, New York, on Thursday, October 4th. Of the twenty-one members, thirteen were present—five Bishops, six presbyters, and two laymen.

The principal business to come before the meeting was the consideration of reports from the several committees. These embodied the recommendations which each committee believed should be presented to the General Convention with reference to its department of Sunday School activity.



TRINITY CHURCH, NEWARK, OHIO.

the Primate of all Canada will be between Archbishop Matheson of Rupert's Land and the new Archbishop of the ecclesiastical province of Canada.

The report of the committee on Teachers and Teacher Training was read by its secretary, the Rev. Dr. Bradner of Rhode Island. It emphasized strongly the primary impor-



tance of the subject entrusted to this committee. What the Sunday School has accomplished in the past has been due to the consecrated devotion of the teachers. But no one can doubt that much more can be done, if to that consecration and devotion are added an adequate training in the Faith, and in the principles of teaching. Vital personal religion must ever be the indispensable equipment of one who would do religious teaching effectively. But since religious teaching involves the inculcation of truth through the mind, as well as the imparting, by personal contact, of the Spirit by which that truth can be apprehended and take hold of the life, it must gain in efficiency in proportion to the growth of the teacher in grasp of the truth and in power to impart it, as well as in proportion to his growth in vital religion. This fact is clearly not recognized by the Church or there would be more and more serious efforts effectively to train our teachers. And the committee insists that the Church must be made to realize it, if her Sunday School work is to fulfil the responsibility which her Lord laid upon her when He commanded her to "Go and teach all nations."

The key to the situation is in the parish priest. He must be brought to magnify his office as a teacher, and to realize that it involves far more than his work in the pulpit. To this end he must be inspired by his Bishop, and by a diocesan interest in religious instruction manifested in the appointment and support of Sunday School commissions, and their provision for central teacher-training courses wherever possible. But back of the parish priest stands the seminary in which he is trained, and the committee would urge that the General Convention emphasize the necessity of having the seminaries make more adequate provision for training candidates to take charge of the educational work of a parish. Much more is being done in this line by our seminaries than is usually realized. But far more could be done, and to insure it, the committee would have a knowledge of the principles of religious education made one of the subjects on which candidates for holy orders must be examined. In fine, the dominant note struck is that of the dignity and vital importance of the office of Sunday School teacher, and the consequent demand that those who fill it shall have every opportunity to become more thoroughly equipped for their task. In line with this thought a resolution was offered, and unanimously passed by the Commission, deploring the decrease in the number of men teaching in our schools, and urging on the young men of the Church, and especially on the members of the Brotherhood of St. Andrew who are not already teachers, the opportunity for far-reaching and fundamentally important services here offered for the consecration of their richest talents.

The committee on courses of instructions presented its report through its secretary, the Rev. Dr. Harrower. It proposed the outline of a course, divided into four main grades, according to the natural intellectual development of the child; and in addition, a normal and graduate department. Having in view the varying needs of the Sunday Schools of the Church, the committee did not deem it advisable to elaborate this outline into a complete curriculum. But it stated fully and clearly the aim to be kept in mind in the instruction of each grade in order that the utmost might be made of the capacities of the child at that particular age, and it also gave a general statement of the lesson material—Bible Stories, Catechism, Prayer Book, Life of Christ, Old Testament History, Teachings of Christ, Church History, Means of Grace, Missions, etc.—which would be most effectively used in attaining the special aim of each grade. The principles underlying this outline were

those of the subject-graded system; and the same principles underlie two special curricula which were offered to the Commission and referred to this committee: one from the Joint Diocesan Lesson Committee, offered by its chairman, Bishop Coleman, through Dr. Shinn; and the other offered by Dr. Bradner as embodying the report of a special committee of that federation of Sunday School commissions which had not yet come before the federation for final action. There is, therefore, but little doubt that the final report of the commissioner will recommend the principles of subject-grading.

The committee on equipment and on the school in relation to the spiritual life of the child, having made full reports at the last meeting, made none at this. The committee on larger organization presented its report through its chairman, Bishop Coleman. Its substance was much the same as the ideas voiced by Mr. Gardiner, the secretary of the committee at the last meeting. The main point is the necessity for organizing our Sunday School work on the broadest possible lines, and having it centre in a permanent commission which shall be appointed by the General Convention, and shall provide for field secretaries who can apply that personal impetus without which the best and most elaborate machinery is valueless.

This need for a permanent central body, backed by the authority of the Church, and for at least one man who can devote his whole time to the work, was also strongly urged by both the committee on Teachers and Teacher Training and by that on Courses of Instructions as essential for accomplishing the best work in those departments. This need has also lately been voiced by the Federation of Sunday School Commissions, now representing most of the dioceses of the Church. It has on foot a plan which received the general informal approval of the Commission, to put a Sunday School secretary in the field as soon as possible.

The reports presented by these three committees were accepted, and their main positions tentatively approved. They were then referred to a committee, to consist of the chairman of the Commission, the Rt. Rev. Dr. Talbot, and of one member from each of the committees. This new committee is to draw up an outline of the report to be submitted to the General Convention, which will then come before a meeting of the Commission, to be held in Philadelphia, on January 22d, 1907.

#### GIFT OF CHOICE PAINTINGS.

TRINITY CHURCH, Torrington, Conn. (the Rev. J. Chauncey Linsley, rector), has received a gift of two choice paintings, copies of Murillo's. The subjects are, Moses Striking the Rock and our Lord's miracle of the Feeding of the Multitude.

The paintings were brought from Seville, Spain, long ago by the late Hon. Lyman W. Coe. They are now given to the parish by the two daughters of Mr. Coe. The pictures will be placed for the time being in the church, but they are designed by the donors for the walls of the parish house, soon to be erected. This building would seem to be an assured reality, in the near future.

#### CONVOCATION OF SACRAMENTO.

THE 32D ANNUAL convocation of the missionary district of Sacramento, assembled in Trinity Church in the see city, on the 4th inst.

Regarding the making of Sacramento an independent and self-supporting diocese, the subject was again seriously and enthusiastically taken up, resulting in a definite plan of action being decided upon toward the consummation of that desired end.

The Rev. George E. Swan, rector of Trinity Church, Sacramento, read an able and impressive paper on "Sunday Observance,"

and the hearty coöperation of the convocation was pledged and preliminary steps were taken for the purpose of aiding other organizations in recommending the passage of an amendment to state laws for a Sunday rest-day. Mr. Swan showed that in the French Chamber of Deputies it was voted by 575 to 1 that a day of rest was a necessity, not from a religious but from a humanitarian standpoint. He read a draft of "an amendment to the Constitution of the State," which had the unanimous approval of the convocation. It embodies the enforcement of a law providing one day in seven as a day of rest for all people, and prohibiting all business upon that day, except so far as would interfere with those who observe some other day than the first day of the week.

The Woman's Auxiliary met at the same time, and was addressed by the Bishop of Colorado.

#### RELIGIOUS STATISTICS AT YALE.

AT YALE UNIVERSITY, the Church once more leads the way among the members of the incoming class. The men making a religious profession are thirty in number less than last year.

The statistics are as follows:

	1910	1909
Episcopal .....	80	64
Presbyterian .....	56	34
Methodist .....	6	18
Congregational .....	55	47
Roman Catholics .....	13	19
Baptist .....	6	12
Universalists .....	4	2
Lutheran .....	3	1
Dutch Reform .....	5	2
Jewish .....	8	5
Non-church .....	70	100
Varii .....	6	—

The Bishop of Connecticut is among the University preachers for the coming year.

#### THE WORK IN CARBONDALE.

THERE is a large parish in Carbondale, diocese of Central Pennsylvania, composed almost entirely of the working and industrial people, and situated right in the heart of the anthracite coal region. A strong Catholic Churchmanship prevails and the people are devoted to the Church. The work is greatly hampered by the lack of means. The rector of the parish has organized a Men's Club of fifty. The population is comprised of a large number of foreigners, among whom a great work could be done, especially among the children and women. A great need is felt for the work of a deaconess, whose stipend could be provided from outside the parish. The parish itself cannot add that expense to their work. It seems to be a good opportunity for helping along a needed work.

#### CONVOCATION AT CARLISLE, PA.

THE OLD historic town of Carlisle, now in the diocese of Harrisburg, was the scene of an interesting session of the archdeaconry of Harrisburg on October 9th and 10th. In the cemetery of this old town lie the mortal remains of Mollie Pitcher, who served her country so well at the battle of Monmouth. Missionary addresses given before the archdeaconry were replete with incidents of progress. Among them was information that a church is being erected at Beartown, which will be the only place of worship in the village; that at St. Andrew's, Harrisburg, a lot excellently located has been secured for the erection of a church in a growing community; that a lot has been secured at Delta and the foundation will at once be laid for a church. There were the usual essays, sermons, and other papers. A novel feature of the missionary service in the evening was the presence of a number of Indian pupils from the Government school at Carlisle.



## THE SPIRITUAL CARE OF INVALIDS IN THE ADIRONDACKS.

THE AUTUMN meeting of the archdeaconry of Ogdensburg was held in St. Philip's Church, Norwood (the Rev. D. B. Patterson, rector), on October 2nd and 3rd. The most important work before the archdeaconry was a report of the committee appointed at the last meeting to give facts and statistics in reference to the sanitary zone in the Adirondacks, taking Saranac Lake as the center. The report showed that there are in the village one thousand people in the various stages of tuberculosis and perhaps half as many in the scattered farms and boarding houses, lying within a radius of fifteen miles. In addition to this, there is the Adirondack Cottage Sanitarium at Trudeau with one hundred and ten patients, the State Sanitarium at Ray Brook with one hundred and twenty-five patients, and the Sanitarium at Kashaqua with its complement of invalid working girls.

These people are gathered together from all parts of the United States and Canada. They come pouring in from all quarters, from all classes and conditions and in the various stages of the dread disease. A large percentage of them are communicants of our Church and many of them bear letters from their rectors and friends to the Church authorities at Saranac Lake. Coming in as they do sick, sad, and discouraged, often without friends and without funds, ignorant of conditions, without strength or heart to look for proper quarters and proper friends and proper guidance, it is not strange that many of them, especially those who have been brought up in that Church that endeavors to keep careful track of all her children, should look for and feel disappointed if they do not find comfort and help and advice from those who are of the household of faith.

For people of our own Communion, there is the Church of St. Luke the Beloved Physician, with a rector who has been on the ground for nearly eighteen years. Manifestly the rector of the Church cannot minister adequately to the sick within his cure and at the same time attend to his own immediate parishioners and ordinary parochial duties.

The remedy for existing conditions, in the estimation of your committee, is the appointment by the diocese or the Church at large of a special chaplain or chaplains to the sick in the Adirondacks or the rendering of such assistance to the rector of Saranac Lake as will enable him to give more time to that which his long experience has given him some aptitude.

The one great difficulty in the application of the remedies lies along the path of finance, and your committee suggests that either a special appeal be made by the diocesan authorities to the diocese or the Church at large for special funds for the maintenance of special chaplains, or if it meet with approval of the Bishops and the Board of Missions, an amalgamation of missions at the center of the sanitary district with the parish of Saranac Lake, and the appointment of two priests who shall be the curates of the rector at Saranac Lake, to maintain services at the various stations and at the same time minister as far as possible to the sick.

The Bishop Coadjutor of Albany says:

"I have visited the sanatorium at Kashaqua, and have seen abundant evidence of the loving work which is done there by our diocesan missionary. The purpose of the report is not to exploit what has been done, but to show what is needed for the more adequate care of the people who make an extraordinary appeal to true Christian sympathy, and I feel that the recommendations are in every way wise. Under the superintendence of the rector of the Church in Saranac, the work undertaken will have every guarantee of sympathetic and experienced direction, and will

undoubtedly lead to a great extension of its benevolent activity.

"I feel that the diocese of Albany is justified in submitting this matter to the Church at large, because a majority of the invalids in our mountain region come to us from other parts of the country, and especially from New York City. The diocese of Albany welcomes gladly the opportunity to do this work, and will support it to the extent of its ability. But I can see so many opportunities for enlarging the scope of this ministry that I should be grateful for additional help from those whose knowledge of this disease, gained perhaps through sorrowful experience, enables them to appreciate our desire to extend a ministry of mercy and cheer to the multitude of sick folks. Offerings for this purpose may be sent to me."

## TWENTY-FIFTH ANNIVERSARY OF RECTORATE.

THE REV. WM. E. TOLL celebrated, on Sunday, October 7th, his 25th anniversary as rector of Christ Church, Waukegan, Ill. The occasion was marked on Sunday by special services, the sermon being delivered by Bishop Anderson in the morning, and by the Rev. F. C. Coolbaugh, Dean Toll's predecessor, in the evening.

On Monday afternoon a banquet was held at the parish house. Dean Toll was guest of honor, the guests being members of the vestry with their wives, and clergymen from the diocese.

Speeches were made by Bishop Anderson, Dr. Stone, Rev. B. F. Fleetwood, Rev. S. W. Chidester, Mr. Wm. H. Hodge, Mr. Chas. Whitney, and Mr. D. B. Lyman. Bishop Keator of Olympia was also present at the dinner.

In the evening a reception was tendered in the parish house.

Mr. Toll was born in England in 1843, and moved to the United States in 1866, going first to Cleveland, and began his theological education under the direction of Dr. Clinton Locke, graduated from the Nashotah Theological Seminary in 1871, and began his ministry as deacon in Grace Church, Chicago. Upon ordination to the priesthood he accepted a call to St. James' Church, Cleveland, and two years later became pastor of St. Peter's Church, Sycamore, Ill., where he remained for seven and a half years, after which he assumed the rectorship of Christ Church, Waukegan, in 1881. His ministry in Waukegan has been particularly successful as is evidenced by the splendid church and parish house which he has built, and the high regard by which he is held by the citizens of the city. He has taken active interest in civic affairs, especially in the educational advancement of the city. He is dean of the Northeastern Deanery.

## NEW RECTOR AT GRAND RAPIDS.

THE NEWLY chosen rector of Grace Church, Grand Rapids, Mich., is the Rev. Francis R. Godolphin, who comes to that parish from Emmanuel Church, Petoskey, Mich. He is 31 years of age. He entered upon his new work on the Seventeenth Sunday after Trinity. Mr. Godolphin succeeds the Rev. R. H. F. Gairdner, who had become rector of St. Martin's Church, Chicago.

## MISS CLEMENS GIVES A WINDOW.

THE FOLLOWING is a press telegram:

"WINSTED, CONN., Oct. 9.—Mark Twain's daughter, Miss Clara Clemens, who made her debut as a concert singer in the gymnasium at Norfolk, Conn., on Saturday evening, September 22nd, has given the entire proceeds of that entertainment to the Church of the Transfiguration in Norfolk.

"The money will be used to purchase a church window in memory of Miss Clemens'

mother. A committee of which Mrs. Frank I. Jones, of New York and Norfolk, is the head, will select the design and have charge of the work.

## DR. VAN ALLEN ON CHRISTIAN SCIENCE IN CANADA.

THE REV. DR. VAN ALLEN, who went up to Canada a few weeks ago to deliver his splendid and informing lecture on "Eddyism" twice before his clerical brethren across the border, says that he was greatly interested to learn how the villagers of the eastern townships have to face the same intellectual and spiritual problems that confront Bostonians. Continuing he says:

"The 'Christian Science' congregation of propaganda with its circulation of literature, its paid advertisements in the daily press, and its corps of entertaining lecturers, puts many Christian bodies to shame by its zeal and effectiveness; and rural communities, such as those in the archdeaconry of Bedford, are showing some results of its campaign. The Canadian clergy I met were anxious to know something of the origin of Eddyism, and to have its teaching translated (if that were possible) into the ordinary language of thinking men. I gathered that the Canadian converts to this new religion were, generally, persons never strongly attached to the Church, and not infrequently such as had passed through many varieties of religious belief. Much concern was expressed as to its effects upon family ties; and the general impression was that its attitude towards marriage, however nebulously defined, was essentially hostile to the Christian home.

"All were agreed that, so far as they had watched its result in particular cases, it seemed to tend towards a general mental paralysis, or else towards insanity. It was felt that the wisest course to safeguard from its spell is to show how in belief, it degrades our blessed Lord and Saviour, and despises His passion and precious blood-shedding; and, in practice, how its claims of universal bodily healing have never satisfied the ordinary rules of evidence or common sense. There was no failure to appreciate the personal worth of many 'Christian Scientists'; but the system itself did not commend itself to the judgments of any who had encountered it. I lectured three times upon the subject; and it is probable that this winter, at the invitation of the Bedford Archdeaconry, one of the lectures will be printed in pamphlet form for distribution as a tract."

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

AT THE STATED meeting of the Board of Missions on October 9th the Bishop of Albany, vice-president, took the chair. There were also present seven other Bishops, twelve presbyters and thirteen laymen.

The treasurer called attention to the fact that, as the books for the last fiscal year had been held open until September 17th, the contributions for the remainder of that month applying upon appropriations were small, amounting to about \$12,000, and remarked that a comparison with the previous year would not be significant.

Letters were at hand from the Bishop of Alaska, from several of his missionaries, and from eleven of the home Bishops with regard to general missionary work under their supervision. The Bishop Coadjutor of Fond du Lac and the Bishop of Michigan City gave an account of prospering missionary work respectively under their jurisdiction.

Additional appropriations were made as follows: To the missionary district of Boise \$1,200 for the support of a general missionary to reach many unoccupied points, which local missionaries cannot, and to the missionary district of North Dakota, \$1,600 for itinerant work under much the same circum-



stances, because of the great inflow of population.

Communications were submitted from the Bishops of Tokyo, Shanghai, Kyoto and Hankow. A code of by-laws was adopted, under the charter of St. John's University, Shanghai. An appropriation of about \$5,000 gold was made to enable Bishop Graves to purchase, in Wusih, a specific piece of land; the opportunity to command so available a tract being not likely to recur. The money is in hand from a special gift to erect a building thereupon. Mr. John A. Willson, Jr., of East Radford, Va., was appointed a missionary teacher in the district of Hankow. He is expected to be employed in Boone College.

Information was submitted from Bishop Partridge that he had received and accepted the resignation of the Rev. John C. Ambler, and, under the rules, the Board expressed its concurrence with the Bishop's action. Dr. L. A. B. Street, now in this country, laid before the Board an appeal for a building for hospital purposes in Kyoto, which bore the hearty endorsement of the Bishop. Whereupon the Board formally approved of the purpose and authorized Dr. Street to present the matter to the Church, with the Board's endorsement.

An item in the Brazil schedule, which was laid over in May, awaiting further information, was brought forward, and appropriation was made at the meeting in the amount of \$2,250 for salaries of three native deacons, recently ordained.

The Auditing committee reported that they had caused the books and accounts of the treasurer for the fiscal year ended August 31st, to be examined by a qualified accountant, and upon his report they had certified them to be correct.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

##### Change of Name of Chapel.

THE NAME of St. Mary's chapel on 29th Street, Birmingham, has been changed to that of All Saints'.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Ep. Coadj.

##### Meeting of the Archdeaconry—Improvements at St. Barnabas, Troy.

THE 78TH MEETING of the archdeaconry of Albany met in St. Paul's Church, Kinderhook (the Rev. P. G. Snow, rector), early in October. The Archdeacon presided. The Bishop Coadjutor made an address on the mission work of the diocese, stating so many things about the work, which cast a new light upon the work of missions in the diocese of Albany. On Wednesday at the business meeting, Dr. Battershall, the present archdeacon, was renominated, as were also the secretary and treasurer. The secretary for the committee on Closer Relations with the Ancient and Apostolic Churches in the East, read a report with the request for the continuance of the committee, which was adopted. There was a large attendance throughout the sessions.

THE VESTRY of the Church of the Holy Spirit, Schenectady, has added \$60 per year to the salary of its rector, the Rev. H. H. Pittman.

THE NORTH and south aisles in St. Barnabas' Church, Troy (the Rev. Geo. A. Holbrook, rector), have been laid with encaustic tile, and when finished the tile and marble work of the interior will be complete. Granite gate posts of handsome design are to be placed at the entrance to the grounds, and other improvements made.

#### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

##### Convocation Meeting.

THE AUTUMN meeting of the Convocation of San Francisco was held in St. Paul's Church, San Rafael, on October 9th.

The Holy Communion was celebrated at 11 o'clock. The Rev. L. C. Sanford, Dean, was the celebrant, the Rev. Ernest Bradley, rector, gospeller, and the Rev. Mardon D. Wilson, epistoler. The Rev. Edgar F. Gee, rector of St. John's Church, Oakland, preached from the text, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." It was an address *ad clerum*.

At the conclusion of the service, the clergy and visiting laity were driven in carriages and tally-hoes to the Hitchcock Military School, where the Rev. Charles Hitchcock and his wife had provided a bountiful lunch. During the luncheon the school band discoursed sweet music, thus giving a festive air to the occasion.

The afternoon session was devoted to the hearing of verbal reports from the clergy present, of the progress of the various mission work in their charge.

Amid all the distress and confusion consequent upon the calamity of April last, the missionary work has gone on, with a quiet persistency which shows that the true spirit has become so firmly implanted as to withstand even earthquake and fire.

The other topics discussed were the present Lenten mission to be held in 1907; a proposed clearing house for communicants; and the necessity of better police protection and a higher liquor license for San Francisco.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

##### Notes from the Parishes.

NEW PLANS have been made by the people of St. Paul's-by-the-Lake, Rogers Park (the Rev. Richard Rowley, rector). It was originally intended to erect a new church, but it has now been decided to increase the seating capacity of the present church by moving the chancel south, and lengthening the nave. This work is now in hand, and it is expected that the improvements will be completed for use on All Saints' day.

THE IMPROVEMENTS of the interior of Trinity Church, Chicago, have been completed, and the result is eminently satisfactory.

THE PARISH of the Atonement, Edgewater (the Rev. C. E. Deuel, rector), has also been making improvements on the church property during the past summer, the parish house having been thoroughly renovated from top to bottom. The vestibule of the church has also received attention from the decorators.

A CONFERENCE of the clergy, called by the Bishop for October 2nd, and which lasted through the two following days, proved to be most satisfactory. There was a large attendance of the clergy and the topics discussed related to the "Work of the Priesthood." The Bishop opened the conference with an address and presided over the deliberations, summing up each day the papers which had been read by the clergy and the discussions following them.

On Wednesday morning the topic was "Spiritual Life of the Priest," the Rev. C. H. Young, Christ Church, speaking on the "Priest's Education." The Rev. G. Craig Stewart, St. Luke's Church, Evanston, the "Priest's Daily Life." The Rev. W. E. Toll, Waukegan, had the third paper on the "Priest's Divine Model."

The afternoon topic was "The Intellectual Life of the Clergy" with two papers, one by the Rev. P. C. Wolcott, D.D., Highland Park, whose theme was the "Study in Relation to the Pulpit," and the other by the Rev. Dr.

Hall of the Western Theological Seminary on "Proportionate Reading." Immediately after this conference, were read two papers, one on "The Relation of the Clergy to the Civic Life of the City," by the Rev. Dr. John H. Hopkins, and the other by the Rev. Dr. Herman Page, on "God's Poor."

On Thursday morning "Pastoral Visiting" was covered by three papers. The Rev. J. H. Edwards' (Church of Our Saviour) paper being on "The Importance of Parish Visiting"; the Rev. S. B. Blunt (Church of the Redeemer), "How to Do It"; the Rev. E. A. Larrabee, Church of the Ascension, on "The Visitation of the Sick."

The conference closed Thursday afternoon after three papers on "Preaching" by the Rev. Edwin Weary, Sterling; the Rev. W. O. Waters, Grace Church, Chicago, and the Rev. Dr. Stone, St. James'.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

##### News from the Diocese.

THE REV. ALFRED POOLE GRINT, Ph.D., rector of St. James' Church, New London, is bereaved in the recent death of his mother. This occurred at the home of her daughter, Selsdon View, Croydon, England, on Wednesday, October 3rd. She was the widow of James Grint, and daughter of the late Rev. Lyte Poole. Mrs. Grint was in the 83rd year of her age.

THE AUTUMN meeting of the archdeaconry of Hartford, was held at Trinity Church, Wethersfield, on Tuesday, October 2nd. The Holy Communion was administered by the Ven. Harry I. Bodley of New Britain, Archdeacon of Hartford, assisted by the rector, the Rev. Henry Quimby. The sermon was preached by the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford. This was followed by a business session, at which reports were made from the missions and aided parishes of the archdeaconry.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

##### Woman's Auxiliary.

THE DIOCESAN branch of the Woman's Auxiliary met in Christ Church, Gmyna, on the 11th inst. The Bishop of the diocese was celebrant at the Holy Communion. Archdeacon Steel of Cuba addressed the meeting. Mrs. Chas. E. McIlvaine of Wilmington was elected president in place of Mrs. Caleb Churchman, who has removed from the diocese. Telegraphic greetings passed between Mrs. Churchman, who resides in Baltimore, and the Auxiliary.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Ep. Coadj.

##### Bishop Coadjutor Acting Dean of the Cathedral—Personals—New Guild Hall at Rhinelander.

THE BISHOP COADJUTOR is acting temporarily as dean of St. Paul's Cathedral, Fond du Lac. On the evening of October 2nd, he entertained about seventy men of the Cathedral parish at dinner in the parish house. General Edward S. Bragg gave an interesting talk, telling what the Church had meant in his life and what it ought to mean in the lives of men generally. The Bishop Coadjutor delivered a short address upon the work to be done in the Church by the men, both old and young, and spoke of the organization of a Church Club in the near future.

THE RECTOR of All Saints' Church, Appleton, is writing a series of articles which appear once a week in each of the two daily papers, under the general title, "Plain Talks on Everyday Subjects." One of the subjects was "Cheapness," under which head he wrote of child labor and the union seal. This ar-



tiele brought out the following vote of thanks from the local unions:

"The Appleton Trades and Labor Council, and all the local unions affiliated therewith, extend their most cordial thanks and good wishes to the Rev. Father Selden P. Delany, for his views in the article he wrote regarding the Union Label in the local papers. Signed, The Appleton Trades and Labor Council."

THE REV. H. S. FOSTER, Rector of Christ Church, Green Bay, has gone to Minnesota for a month's rest.

THE REV. LUCIUS D. HOPKINS, formerly connected for many years with this diocese, and recently compelled by ill health to give up his work in Omaha, has just taken charge of St. Paul's mission, Big Suamico. This mission has about fifty communicants, and was organized by the present rector of Green Bay; it has up to this time been served by lay readers from that city.

WORK has been begun on the new guild hall at St. Augustine's, Rhinelander, Wis. The guild hall will be one story and basement, 60 x 30, with an addition connecting it with the church, 20 x 17. The basement will contain dining room, kitchen, and parlors; the upper floor, the large hall and a choir and club room. The large hall will be connected with the church and will be used for the Sunday School. The guild hall is being erected by the men of the parish. It is hoped to use it by Christmas.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

#### Meeting of the Clericus.

THE HARRISBURG CLERICUS recently organized is composed of clergy of Harrisburg and vicinity, and meets on the 1st and 3rd Mondays in each month. President Rt. Rev. R. A. Sawyer of Harrisburg; secretary, the Rev. F. P. Willes, Steelton.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

#### St. Katharine's School.

ST. KATHARINE'S SCHOOL, the diocesan school for girls, has opened its term with a very large attendance. The day pupils are more numerous than ever in all departments, and the boarding pupils very nearly fill the house, there being but a few vacancies.

#### KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

#### Meeting of the Clericus—New Church Planned—Missions at La Mar and Aurora.

ON WEDNESDAY noon the Clericus of Kansas City, Missouri, tendered a farewell luncheon at the Coats House to the Rev. Theodore B. Foster, rector-elect of Emmanuel Church, La Grange, Illinois. Informal good-fellowship marked the occasion. Ten clergymen were present, and as they said goodbye to the retiring rector of Grace Church it was manifest that the sentiments expressed were deeply personal.

THE VESTRY of St. George's Church (the Rev. E. B. Woodruff, rector) is engaged in a careful study of plans for a new church which the parish expects to begin building next spring. A beautiful new site has been bought.

THE REV. JAMES SENIOR, who has just recently taken charge of the promising missions at Lamar and Aurora, has instituted a helpful and perhaps rather unique plan for reaching the children. As he cannot be at both Sunday Schools at the same time, he has a Monday school at one point immediately following the close of the public school session. At this time he spends a portion of the hour with the catechism, drills the children in the use of hymns, and entertainingly gives them

the story of the Book of Common Prayer. The children and some of the older folks, too, are simply delighted with the method and its results.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

#### Associate Mission at Uniontown.

THE REV. DR. THOMPSON rector of St. John's, Uniontown, is endeavoring to establish an associate mission for work in the surrounding country. He proposes to gather young men who wish to study for Holy Orders, giving them instruction during the week and having them do missionary work on Sunday.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Diocesan Notes.

THE REV. ALSOP LEEFFINGWELL, formerly of Toledo, O. who has been assisting at the Church of St. John the Evangelist, Hingham, during the long illness of the rector, the Rev. George F. Weld, has left his present duties and returned to Toledo where he is to assume the position of general missionary of the diocese of Ohio. His departure from the East is much regretted.

A MEMORIAL to the Rev. Dr. E. Winchester Donald, late rector of Trinity Church, Boston, is soon to be installed in that church. It will take the form of a half-length bas-relief showing a profile view of the priest. In the clasped hands is a chalice, and the idea is taken from the sermon delivered by the Rev. Dr. William R. Huntington at the memorial service to the late rector on November 20th, 1904, in which the deceased was referred to as the King's Cup Bearer—Dr. Donald's supreme gift being not militancy but sympathy; he gave drink to the thirsty; he satisfied the longing soul; his true emblem was the chalice. This was the way Dr. Huntington expressed it.

THE ACTIVITIES of the parish year at St. Ann's Church in the Dorchester district of Boston, were formally inaugurated on Wednesday evening, October 10th, by a sermon to the federated guilds of the parish by the Rev. Dr. William H. van Allen of the Church of the Advent, preceded by choral evensong. The church was well filled by representatives of the various societies of women and children, the Men's Club, and the vestry, which separately and collectively are so definite and helpful an adjunct to the rector in his work. Dr. van Allen's sermon was an admirable presentation of what should constitute the valuable phases of guild effort, harmonizing the spiritual and temporal life of a parish in their wisest and best sense, avoiding all friction and any tendency to petty jealousies, and laboring together in unity upon one broad, high plane for the welfare of the Church.

THERE was a well-attended meeting of the Confraternity of the Blessed Sacrament at the Church of St. John the Evangelist, Boston, on the evening of Tuesday, October 9th. A retreat for clergy will be held at the mission house of the church beginning Monday evening, October 22nd, and continuing until Friday morning, October 26th, to be conducted by the Rev. Fr. Powell, S.S.J.E. Bishop Osborne of the diocese of Springfield, Ill., is coming East in November and will be a guest at the Mission House. He probably will speak at one of the missionary meetings in his old church.

PREPARATIONS are well under way at St. Stephen's Church in Florence Street, Boston, for the mission which is to be conducted the first part of the Advent season by Bishop Weller, who was so successful at the Church of the Advent during the first ten days of the last Lenten season.

AT ST. STEPHEN'S CHURCH a new system relating to the worship and instruction of the young is about to be put in operation. In the first place the children of the parish are urged, or rather their parents or guardians are urged for them, to come to the 9:30 Eucharist; and as instruction and worship always have gone hand in hand, the sessions of the Sunday School are to be in the morning immediately after the 9:30 service. It also is advocated that in preparing for confirmation and First Communion, instruction for these sacraments should begin at the eighth year and continue until they are twelve years old and as much longer as may seem necessary. As soon as the children have made their first Communion, they will pass into the Perseverance Catechism, which will meet in the church every Sunday afternoon at four o'clock, and will consist of scholars from thirteen years of age upwards. The idea of this Perseverance Catechism is to secure the continuation of young communicants in the love, knowledge, and practice of religion. It is noted that these Catechisms have been held in England and France with great success.

#### MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

#### Deaf Mute Service.

THE CITY deaf-mutes of Flint, to the number of forty, attended service at St. Paul's Church on Monday evening, October 8th. Infant Baptism was administered. Services were also held at Detroit, Birmingham, Fenton, and Port Huron.

#### MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

#### New Rector at Elkhart.

THE PARISH of St. John's, Elkhart, has entered upon a vigorous winter campaign. The parish had been without a rector for some months, but with the coming of the Rev. Charles Silas Champlin as rector, a new and increased activity has been manifested. Work is being resumed in all departments. The Woman's Guild and Missionary Society have already begun their programme, and the results are coming in every day. The Woman's Auxiliary are taking up a study of Home Missions, dealing particularly with the colored problem, directing their efforts toward the work that is being done in the state of Mississippi. A chapter of the Brotherhood of St. Andrew is to be formed this week, and later a Junior Chapter will be formed. Next week, steps will be taken for the organization of a Junior department to the work of the Woman's Auxiliary, and then

**Fifty Years the Standard**

**DR.**

**PRICE'S**  
**CREAM**

**BAKING**  
**POWDER**

**A Cream of Tartar Powder**  
**Made from Grapes**

**NO ALUM**



will come the work of the Girls' Friendly. The parish is large enough for all these organizations, and the work that is already lying at the doors of the parish loudly demands the existence of these societies. The Sunday School has been newly organized and placed on a graded basis, and is fast increasing in numbers. An excellent corps of teachers has been made, and the effectiveness of their work is already being made manifest. For the first time, the Vesper Service was instituted last Sunday. This will take the place of Evensong, which has previously been held at 7:30.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
WM. WALTER WEBB, D.D., Bp. Coadj.

#### Address to Men.

AT THE annual meeting of the Men's Club of St. Andrew's parish, Milwaukee, Mr. E. P. Bailey of Chicago made an address. His subject was "The Layman's Part in the Material Work of a Parish." He dwelt upon the fact that selfishness must be at the bottom of all Church work. St. Andrew's has a larger number of men who are real working members than some of the larger parishes in the city, and Mr. Bailey's address was full of helpful suggestions. So much pleased were they, that the Club unanimously elected him as an honorary member.

#### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

#### Notes from the Diocese.

THE REV. B. S. MCKENZIE, rector of St. James', Macon, has just completed his fifth year of work in the parish. Special services were held by the Bishop, and a class of sixteen presented for the laying on of hands, of whom nine were men.

A MISSION will be held, during next week, at the Church of the Ascension (Rev. A. A. V. Binnington, rector). The Rev. F. H. Sill, O.H.C., will conduct three conferences daily—one in the morning for women, in the afternoon for children, and in the evening for men.

THE REV. J. K. BRENNAN, rector of St. Mark's, read a paper at the Clericus on "Biology Up to Date." The clergy met on this occasion at Emmanuel, Old Orchard, and were accompanied by their wives. At the conclusion of the session the ladies of the parish entertained the party at luncheon, in the beautiful grounds surrounding the church.

AS A MEMORIAL of Mrs. Belle Arline Nichols, who passed away in June last, several of her friends have presented to St. Augustine's a silver chalice spoon, gold plated, mounted with a solid gold cross and having a large carbuncle set in the handle. Mrs. Nichols was for many years a faithful and efficient member of the Daughters of the King.

THE OPENING services in the new building of All Saints' Church (Fr. Mason, rector), were held on Sunday last and throughout the week. The church, which was formerly the house of worship for the Unitarians, is a beautiful and substantial piece of property and our colored congregation is to be congratulated upon acquiring it and being able to enter upon their possession free of debt. The Bishop was the preacher and celebrant at the Sunday morning service, and at the evening service administered the rite of Confirmation, the Rev. Charles F. Blaisdell (rector of the Church of the Holy Communion) preaching. The preachers during the week have been the Very Rev. Carroll M. Davis; Rev. H. C. St. Clair (rector of Trinity); Rev. J. H. Lynch (rector of the Church of the Redeemer); Rev. D. C. Garrett (rector of St. Peter's), and Rev. Edmund Duckworth (rector of St. James'). In nearly every instance each rector was accompanied by his organist and choir. The choir of All Saints' Church

has been newly organized and is under the direction of Professor J. Arthur Freeman.

THE FOLLOWING are the special subjects upon which sermons were preached during the opening week of All Saints' Church: "The Church and the Home Life of the People," "The Church and the Business Life of the People," "The Church and the Pleasures of the People," "The Church and the Political Life of the People," "The Church and the Temporal Welfare of the People," "The Church and Missions."

WORK on the parish house of the Church of the Holy Communion has been commenced. Its completion is anticipated to be early in the spring.

THE FIRST meeting of the Woman's Auxiliary will be held at the Cathedral all day on Tuesday, November 2nd. The various branches of work of the Auxiliary have resumed activities and are intent upon doing much good work for missions during the coming months.

THE REV. HENRY WATSON MIZNER, head of St. Stephen's House, who has been in California for the past four months, has returned to his post thoroughly restored to health, and full of new ideas for raising the "submerged tenth" amongst whom he labors.

MISSOURI has paid in full her apportionment for General Missions for the year ending September 1st. This was accomplished as a thank offering for the twenty years' episcopacy of our beloved Bishop in this see.

THE DIOCESE has suffered a loss in the death of one of its most prominent laymen, Judge Thomas T. Fauntleroy, father of the Rev. Philip W. Fauntleroy, rector of Mount Calvary Church.

THE TWENTIETH anniversary of St. Mark's parish (the Rev. J. K. Brennan, rector), was celebrated by special services on Sunday last, at which the Bishop of the diocese was the preacher. On Tuesday the social side of the celebration took the form of a banquet, which was attended by the Bishop, several of the clergy, and prominent laymen.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

THE ANNUAL CONVOCATION of the clergy of the diocese was held in St. Mary's Church, Blair, October 9th to 12th. At the opening service on Tuesday evening the clergy vested and proceeded from the rectory into the church; the rector of the parish, the Rev. Canon Marsh, assisted by Canon Mulligan of Beatrice, read evensong. The Bishop Coadjutor was the preacher.

At the business sessions a committee was appointed to take charge of the annual retreat in Sexagesima week. The invitation to hold the next annual convocation in Columbus was accepted, and the date set for the first week in November. A committee was appointed to make arrangements, if possible, for the publication of the papers on "Marriage and Divorce" prepared by the Rev. John Williams. The committee on publication of the diocesan paper, the *Crozier*, made its report and was re-elected with the addition of the Rev. L. T. B. Browne as assistant business manager, and the substitution of the Rev. A. J. Westcott for the Rev. P. G. Davidson who had just left the diocese.

Of the subjects treated at the convocation, those on "Marriage and Divorce" and "The Religion in the Family" attracted the most attention and provoked much discussion, both during the session and on the outside. The former subject was presented by the Rev. John Williams and was divided into two papers. In the first paper the writer dwelt upon marriage as instituted and ordained by God, and the divine purpose and intention of its institution. The second paper dwelt more

particularly upon "Divorce, to What Extent Lawful." "The Religion in the Family" was presented by the Rev. Canon Pattee of Cedar Rapids, who in a positive manner portrayed the great necessity of family religion for the best welfare of the State, the Church, the family and the individual. Two excellent papers were read by the Rev. Canon Mulligan and the Rev. Canon Bell on the subjects, "The Priest's Pastoral Office" and "Intellectual and Devotional Life of the Clergy."

A special feature of the convocation was a dinner, at which the clergy and the laymen of the parish enjoyed a sumptuous repast, prepared and served by the ladies of the congregation. After dinner the senior warden, Judge Jackson, made an address of welcome which was responded to by the Bishop Coadjutor.

The annual convocations are certainly very valuable in bringing the clergy of the diocese into more personal and intimate relationship and the one just closed was one of the most successful on record.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.

#### News from the Diocese.

THE BISHOP has come back from his summer home on Lake Memphremagog, in improved health and good spirits.

THE BISHOP COADJUTOR has put in a very busy summer, making the rounds of the summer churches and many summer resorts where the Church has no regular services. He has made a point of holding services for the employees of the hotels wherever it could be done, and the response showed an appreciation which was gratifying.

THE BEAUTIFUL stone church built by friends in memory of the late Joseph Stickney, at Bretton Woods, is nearly completed and will represent an outlay of about \$20,000. The stone is quarried within a few feet of the church. Canon McGrath of Cincinnati has four services every Sunday. The summer people at Jefferson, under the leadership of the Rev. Dr. T. G. Littell of New York, continue to supply a fund for the building up of permanent work throughout northern New Hampshire; the result this year is the holding of weekly services in five places where services have been held but rarely.

THE BISHOP COADJUTOR, assisted by the Rev. Wm. Porter Niles of Nashua, has just completed an eight days' mission in St. John Baptist's Church, Sanbornville, with the outposts of East and South Wakefield and Brookfield (the Rev. John A. Chapin, rector). There were four daily preachings and instructions besides daily celebrations. The attendance and attention were excellent.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### News from the Diocese.

A CONTRACT has been awarded for the placing of a steam-heating plant in the Philadelphia Divinity School at a cost of several thousand dollars.

MR. GEORGE C. THOMAS has gone abroad on business. He will visit his son who is secretary of the United States Legation in Rome.

THE REV. JOHN KENNEDY MOORHOUSE, rector of St. Paul's Church, Bristol, Pa., was married to Miss Katherine Allen Boyd, in St. Mary's Church, Wayne, Pa., by the Rev. Charles M. Armstrong, on Wednesday, October 10, 1906. Mrs. Moorhouse, nee Boyd, is a direct descendant of Philip Livingstone, one of the signers of the Declaration of Independence and also the great granddaughter of the Rev. George Boyd, sometimes rector of St. John's Church, Northern Liberties, at whose ordination Alonzo Potter was present, being



then a Quaker, and the impression then made led up to his becoming a communicant of the Church and eventually to his being Bishop of Pennsylvania.

A NOTABLE series of preachers have been announced for the winter at the Church of the Incarnation (the Rev. Norman VanPelt Levis, rector): November 4, the Rev. Walter R. Breed, D.D., St. James', Lancaster, Pa.; December 2, the Bishop of Central Pennsylvania; January 6, the Bishop of Delaware; February 3, the Rev. Howard E. Melish, Holy Trinity, Brooklyn; April 7, the Rev. H. P. Nichols, D.D., Holy Trinity, New York; May 5, the Rev. William M. Groton, D.D., warden of Philadelphia Divinity School.

THE CONVOCATION of the North held its fall meeting in the Church of the Advocate on Tuesday, October 9th (the Rev. Henry Martyn Medary, rector). The Rev. Waldemar Jansen, Jr., sometime curate at St. Simeon's Church, Philadelphia, will become priest-in-charge of the Mission of St. Bartholomew, in this convocation.

THE COMMENCEMENT of the class of 1906 of the Training School for Nurses of the Episcopal Hospital was held in the chapel on Wednesday evening, October 10th, 1906. It was a very interesting occasion and the music under the direction of Mr. Frank H. Longshore, organist and choirmaster of the Church of the Good Shepherd, was finely rendered by a choir of nurses, sixteen of whom were graduated. The addresses were made by David L. Edsall, M.D., and the Bishop Coadjutor of Pennsylvania, who also presented the diplomas.

MR. EWING L. MILLER, treasurer of the diocese, after a long absence from the city because of illness, has again returned to his home and office in Philadelphia.

GIFTS AMOUNTING to \$7,000 have been promised for an organ and furnishings for St. Paul's Church, Fifteenth and Porter Streets, Philadelphia (the Rev. E. S. Carson, priest in charge). The new church of brick is being built and will, it is hoped, be ready for occupancy by Easter day, 1907.

THE EXECUTIVE COMMITTEE of the junior department of the Philadelphia Local Assembly will hold a meeting at the Church of the Covenant, Twenty-seventh and Girard Avenue, Philadelphia (the Rev. J. J. Joyce Moore, rector), on Thursday evening, October 18th.

A SUM OF MONEY sufficient for the purchase of a property suitable for a male department of the Home for Consumptives has been promised to the Rev. Herman L. Duhring, D.D., superintendent of the City Mission.

THE ANNUAL parish meeting of St. Asaph's Church, Bala (the Rev. Harrison B. Wright, rector), was held on Monday evening, October 8th. This is always held in the autumn in order to bring together the parishioners and outline the winter's work. One of the pleasing features of the evening was the whistling of the rector, accompanied by the piano. On Sunday afternoon, October 14th, Mr. Wright, on invitation, addressed the inmates of the House of Refuge.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Notes.

AT CHRIST CHURCH, Oil City (Rev. John Dows Hills, rector), the quarter-centenary of Mr. William F. Cullis' continuous service as organist and choirmaster was observed in this parish on the first Sunday in October. Both services were elaborately musical, and rendered by the vested choir of forty voices under Mr. Cullis' direction. The rector preached on "Music" in the morning, and on "Vested Choirs" in the evening. A brass plate on the face of the organ notes that the

recent remodeling of the instrument commemorates this anniversary. The rector and wardens gave Mr. Cullis a congratulatory reception on the following evening in the parish house, when a message from the Bishop of the diocese was read, engrossed resolutions of the vestry were presented, and a handsome gold watch, with suitable inscriptions, was given the choirmaster of twenty-five years' standing.

THE 26TH ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary will be held in St. Mary's Memorial Church, Pittsburgh, on Thursday, November 15th.

THE PITTSBURGH Clerical Union held its first meeting for the season of 1906-7, on Monday, October 8th, at St. Peter's parish house. The Rev. Charles N. Lathrop of San Francisco addressed the gathering in the interest of the reestablishment of the Church in that city, so suddenly broken up by the late earthquake.

#### QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Rectory Damaged by Fire—Work Revived at Rushville.

THE RECTORY of Trinity Church, Rock Island, recently suffered by a fire which, breaking out in the basement, threatened for a time to destroy the whole structure. After the firemen had departed and the smoke had been cleared from the rooms it was found that \$200 would probably pay for all damage. The building and contents were insured.

THE FORTHCOMING annual Synod will meet in Trinity Church, Rock Island, November 14th.

UPON a recent visit to Rushville, the Bishop confirmed a class of three adults, presented by the Rev. George Mackay. This was the first service of the kind in Rushville since the erection of the diocese of Quincy. In days long past, Rushville was of such importance in the eyes of Churchmen that two conventions of the diocese of Illinois were held there. It is believed that the revived

#### NO DAWDLING

A Man of 70 After Finding Coffee Hurt Him, Stopped Short.

When a man has lived to be 70 years old with a 40-year-old habit grown to him like a knot on a tree, chances are he'll stick to the habit till he dies.

But occasionally the spirit of youth and determination remains in some men to the last day of their lives. When such men do find any habit of life has been doing them harm, they surprise the Oslerites by a degree of will power that is supposed to belong to men under 40, only.

"I had been a user of coffee until three years ago—a period of 40 years—and am now 70," writes a N. Dak. man. "I was extremely nervous and debilitated, and saw plainly that I must make a change.

"I am thankful to say I had the nerve to quit coffee at once and take on Postum without any dawdling, and experienced no ill effects. On the contrary, I commenced to gain, losing my nervousness within two months, also gaining strength and health otherwise.

"For a man of my age, I am very well and hearty. I sometimes meet persons who have not made their Postum right and don't like it. But I tell them to boil it long enough, and call their attention to my looks now, and before I used it, that seems convincing.

"Now, when I have writing to do, or long columns of figures to cast up, I feel equal to it and can get through my work without the fagged-out feeling of old." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

#### MILK THAT IS WHOLESOME

Since the scientific handling and preservation of milk, originated by Gail Borden in the early '50's, the use of Eagle Brand Condensed Milk has become general; but for those purposes where an unsweetened milk is preferred, Borden's Peerless Brand Evaporated-Cream fills every requirement.



work will continue to grow in importance and usefulness. At a missionary meeting held there on October 9th, addresses were made by the Bishop, the Rev. Dr. Percival, the Rev. George Mackay, and the diocesan missionary, the Rev. Benjamin E. Diggs, with the result of impressing upon the minds of the townspeople the intention of the Church to maintain its life in that place.

JUBILEE COLLEGE opened on the 1st inst. with a large attendance, there being room for a few more only. Many improvements have been made in the buildings and grounds. The Patterson Memorial cottage, erected last year, houses the boys and makes a very comfortable home. A real log cabin has been built, mainly by the boys, during the summer vacation. This is used as the art department and for pottery. The parishioners of Christ Church have gravelled the road leading from the entrance. A brick gateway will be built here.

Saturday, October 13th, being the anniversary of the death of Bishop Chase, was observed as "Founder's Day." This is the inauguration of a custom fashioned elsewhere, and which it is hoped will be an established institution here. The pupils formed in procession at the chapel, and marched to and surrounded Bishop Chase's tomb in the adjoining cemetery. Grouped around the grave, the assembly sang Hymn 176, after which a brief address was made by the chaplain. The prayer of thanksgiving in the Burial Office was said, and, after Hymn 396, the school was dismissed with the blessing. In the afternoon the athletic field was the centre of interest, and in the evening a social gathering was enlivened by refreshments. The prospects for the year are bright. There is real cause for rejoicing over the success of this work.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

#### Notes.

THE REV. THOMAS D. WINDIATE, the retiring rector of the Church of the Good Shep-



herd, Memphis, was also acting chaplain to the Greek Catholics, there being a large body of the same in the city, without a Greek priest.

DELEGATIONS are arriving to attend the Brotherhood of St. Andrew Convention at Memphis, from Nashville and Knoxville, Tenn., and the theological students at Seewanee expect to attend in a body.

#### TOKYO.

JOHN MCKIM, D.D., Miss. Bp.

#### A Recent Convert.

THE BISHOP confirmed in the Charity Hospital, Paul, who was the fifth convert made by the use of Dr. Laning's Gospel Catechism. This Paul was the first layman to preach the Gospel in Saint Francis' Mission, Man Nen Cho, the worst slum in Tokyo.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

Bishop Hall to Lecture at the University of Vermont—Rectory Purchased.

THE VESTRY of St. Stephen's Church, Middlebury, has purchased a house to serve as a rectory, and are actively engaged in raising funds to pay for the same.

SEVERAL students of the University of Vermont having made a request for a course of lectures on the "New Testament," the faculty have placed such a course amongst the elective studies of their curriculum, and have asked Bishop Hall to deliver a course of lectures on this subject, which he is doing on Friday mornings of this year.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### National Cathedral School Opened.

THE National Cathedral School for girls reopened on October 3d, with a very large number of students—the boarding pupils numbering seventy-six—as many as the building will accommodate. The new principal, Mrs. Barbour Walker, has won the hearts of all who have met her by her charming personal qualities, and there can be no doubt that the school will keep up the high standard attained under the first principal. Many of the former members of the faculty remain. A number of the teachers were at the early celebration at St. Alban's on St. Michael and All Angels' day, and on the opening day, Wednesday, October 3d, the entire school was present at the 9 o'clock Matins, which all will attend whenever the weather permits, the service on other days being at the school. On Wednesday the Bishop, who reached home the beginning of the week, in excellent health, was absent at the consecration of the Bishop Coadjutor of Southern Virginia; but on Friday morning he came out to St. Alban's to welcome the teachers and pupils of the school and gave a most happy address to the girls, full of helpful and cheering thoughts for the coming year.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.  
J. N. MCCORMICK, D.D., Bp. Coadj.

Changes in the Diocese—Rectory Damaged by Fire.

AS ONE looks over the diocese he cannot but be impressed with the truth of the lines, "Change and decay in all around I see," only in the case under consideration it is hoped that more abundant life rather than deterioration, is to accompany the change. One thing is remarkable in that a number of the clergy in changing, elect to remain in the diocese while making a change of residence. We will miss the genial presence of the Rev. R. H. F. Gairdner, so many years at his post in Grace Church, Grand Rapids, now removed to Chicago. The Rev. F. R. Godolphin removes from Petoskey to Grand Rap-

ids in October and it is said that the Rev. W. J. W. Bedford-Jones of Marshall is to take his place at Petoskey in November. Holland is supplied with lay services at present, the Rev. W. H. DuMoulin going to Canada. The Rev. C. E. Jameson goes from Ionia to Big Rapids. Arrangements are being made looking towards a resident clergyman at Harbor Springs and the establishment of services at Belding. The Rev. W. P. Law after twelve years of faithful and efficient missionary work in the diocese is thinking of taking up parochial work, although still officiating at South Haven.

THE RECTORY of St. Paul's Church, Muskegon, was damaged by fire to the extent of about \$1,000 on the 9th inst. Cause of the fire unknown.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

#### Notes from the Diocese.

THE BRUSH memorial window, placed in St. Mark's Church, Newark, N. Y., in memory of a most devoted and saintly woman, Mrs. George Robert Brush, wife of the rector of St. Mark's parish, was dedicated on the anniversary of her entrance into the life beyond, September 20th. After Morning Prayer, the Rev. L. C. Washburn, D.D., of Rochester preached a most impressive memorial sermon, taking for his text, Phil. i. 3: "I thank my God upon every remembrance of you." The service of the Holy Communion followed, after which the Rev. Jesse Brush, D.D., of Buffalo read the dedicatory prayers. The following clergy were also present: The Rev. Messrs. E. P. Hart, A. J. Graham, E. S. Towson, and W. N. Webbe. The subject of the window is the Resurrection, portraying our Lord's appearance to Mary Magdalene.

TWO YOUNG men, members of St. Mary's parish, Buffalo, are now at Hobart College, intending later to take holy orders; one young woman from the same parish is at St. Faith's Home for Deaconesses, New York, preparing for missionary work in China, and two others, also from St. Mary's have signified their intention to become deaconesses.

THE ANNUAL meeting of St. Luke's Guild, Jamestown, N. Y. (Rev. J. T. Kerrin, rector), was held October 6th. This guild is composed of 160 members and is divided into

#### FOND OF PIES

##### But Had to Give Them Up.

Anyone who has eaten New England pies knows how good they are.

But some things that taste good, don't always agree. A Mass. lady had to leave off pie, but found something far better for her stomach. She writes:

"Six or eight years ago chronic liver trouble was great exaggerated by eating too much fat meat, pastry, and particularly pies, of which I was very fond.

"Severe headaches, dizziness, nausea followed, and food, even fruit, lay like lead in my stomach accompanied by a dull, heavy pain almost unbearable. I had peculiar 'spells'—flashes of light before my sight. I could read half a word and the rest would be invisible.

"A feeling of lassitude and confusion of ideas made me even more miserable. I finally decided to change food altogether and began on Grape-Nuts food, which brought me prompt relief—removed the dizziness, headache, confused feeling, and put me on the road to health and happiness. It clears my head, strengthens both brain and nerves.

"Whenever I enter our grocer's store, he usually calls out 'six packages of Grape-Nuts!'—and he's nearly always right." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous booklet, "The Road to Wellville," in pkgs.

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eight chapters for various branches of parochial work, the rector being warden of the guild. This organization has during the past five years—the term of the present rectorship—expended \$3,500 on church repairs besides sending four missionary boxes annually to various missions, and much home work. The secretary is Mrs. Jouve, and the treasurer, Mrs. H. Clarke, the latter having held this office for the past 26 years. Mrs. Glenn Brown resigned the office of warden after six years' service and was presented by the members of the guild with a valuable water-color on her retirement from office.

THE FIRST Sunday in October was made the occasion for rallying the congregation of Grace Church, Lyons, which here, as elsewhere, is affected by the growing extension of the vacation season. The attendance was very gratifying and the quickening influence of the services have since been made manifest by the earnestness with which the various parochial organizations have resumed their labors. The rector, the Rev. W. N. Webbe, in his address at the morning service, expressed the opinion that the "vacation idea" was largely responsible for the absenteeism which threatened to relegate public worship to a place among the lost arts. The grave danger was that the vacation idea was being abused, as it certainly was if it was making us as a people "lovers of pleasure more than lovers of God."

The reports of the various parochial organizations revealed the gratifying fact that all the societies entered upon the new financial year with a balance in their treasuries. At the annual reunion of the Sunday School 98 per cent. of the pupils and every officer and teacher, with but one exception, were present.

#### WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

#### Opening of Diocesan Schools—Personal.

THE two diocesan schools opened last week under most satisfactory circumstances—both with increased attendance over last year—and with the continued confidence of the Church in West Texas.

St. Mary's Hall, San Antonio, the girls' school, opens with a new principal—the Rev. A. W. Burroughs—who with his wife are, however, very old friends in the diocese. They received the sympathy of all our people last month in the unspeakably sad death of their oldest son—by drowning.

The West Texas Military Academy—the boys' school at San Antonio, begins the work of another term under the same co-principal as last year. Here the prominent characteristic which is most in evidence is the military feature in the course, which is being steadily emphasized without detriment to the scholastic side. The Academy enjoys the



favor of the U. S. Government, as well as that of its diocese.

DEACONESS MASSEY returns to the diocese after her summer vacation, exchanging her former work in San Antonio for a place better suited to her peculiar fitness for work among Germans—the parish of St. Helen's, Boerne. She will divide each week between Boerne and Comfort, in the same parish, where a chapel is to be built this fall.

THE BISHOP of the diocese—on leave of absence for five months—has been heard from at Honolulu, but is doubtless now with his son, the Rev. M. G. Johnston, in Manila.

#### CANADA.

##### Canon Starr to Remain

##### Diocese of Ontario.

IT WAS announced October 4th, that Canon Starr will remain as assistant at St. George's Cathedral, Kingston, being requested to do so by the newly appointed rector, and Dean of Ontario, the Rev. Dr. Farthing, and the congregation of St. George's. Canon Starr was offered the post of diocesan missionary by the Bishop of Toronto, last month, but this offer he has declined.—THE recently appointed rector of New Boyne and Lombardy, the Rev. H. A. Meek, began his work in his new parish, October 7th. Mr. Meek came from the diocese of Saskatchewan.

## Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

There is a strong movement in force at present against untraditional teaching. Against instruction that is not in conformity with the principles and practices of the Church. This movement is directed more especially against heretical teaching. Against the promulgation of doctrines which are considered eminently dangerous to the spiritual safety and welfare of the Church. What are looked upon as small violations of tradition are apt to be totally ignored. It is only when some important dogma is assailed that a general alarm is rung. Yet in the natural order of things, small infractions precede large ones. The difference between the little law breaker and the big one is a difference in degree rather than in kind.

The musical Philistine may not be a very dangerous character. His preaching may not imperil souls and disrupt congregations. His musical sins may be considered too trivial to deserve recognition. Yet he is a law breaker. There is this in common between the theological radical and the musical "free lance"—both despise and disobey ecclesiastical tradition. One can do far greater harm than the other, but that does not alter the analogy.

Music, Worship, and Doctrine are closely related, and contempt for tradition affects all three.

A clergyman who cares nothing for inherited musical custom, may not be a "radical" in the ordinary acceptance of the term; yet by passive indifference he practically affiliates with those who neglect ecclesiastical usage.

What our Church music suffers from is a lack of law, order, and conformity to the inherited Anglican type. And this is greatly due to the unconcern of the clergy. Organists and choirmasters may share in the responsibility, but the chief accountability does not rest with them. On a ship, if anything goes wrong, if there is shipwreck, or mutiny, or disorder, the owners of the vessel do not hold the under-officers to blame. The captain is the offender, and he alone is held responsible. In like manner the clergy are in charge of the music of the Church. They are not immediately concerned with the ar-

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## SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.  
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tistic delivery of the music—with the training and management of the choristers—but the general style of service rests with them.

And this being the case, they should respect tradition, and study it most carefully, in order to prevent departure from certain principles which have governed the musical ritual from early times. Just as a captain knows his compass and the laws of navigation, so as to be able to reach port, so also should a clergyman know the general rules of our inherited service.

The inconsistencies and abuses which exist in many of our churches (vested female choirs, spurious kinds of choral service, and irregularities which proceed from "taste," "fancy," and individualism), originates very often with the clergy, and in all cases are sanctioned by them, otherwise they would not exist at all.

Fresh evidences of the neglect of the artistic culture of the boy voice are constantly making their appearance. It seems passing strange that so celebrated a choir as that of the Thomas Kirche, Leipzig, should fall under censure, yet, according to a correspondent of the *London Musical Opinion*, there is something to be desired in the tone quality of the boys' voices. In the Thomas Kirche, the great Bach used to play, and it is there that his motets are sung by one of the most famous male choirs of Europe. We quote from the above journal:

"The present organ is situated in an end gallery, in front of which are the platforms for the orchestra and for the chorus of men and of boys.

"The boys stand in a compact body, looking over the gallery. One does not expect to hear on the Continent the bell-like boys' voices on which we pride ourselves in England, and those which I have heard in different parts do not compare favorably with ours. The upper notes are generally fairly good, but the middle and the chest registers show a lack of development downwards of the head voice, which is admitted to be essential to good tone in those registers. The boy altos, too, are generally hard."

The same writer comments most unfavorably on the singing of the boy choristers of the Cathedral of Brussels. He says: "They were for all the world like a lot of old women's voices, or a number of bad *voix humanes* played in unison! How they could be tolerated by a musical ear passes comprehension!"

Although these reports are disappointing from a musical standpoint, they at all events vindicate what has recently been said in this column, viz.: that the singing of the boy choristers in some of the most prominent churches in Europe is execrable.

Leoncavallo, the distinguished composer, is now in New York, giving concerts at the Carnegie Hall. It must indeed be hard for such a great man to read criticisms (and perfectly just ones) like the following, which appeared in the *New York Sun*:

"When will Europeans learn that what their unfortunate compatriots report to them, what they read in the critical discussions of artistic and inartistic doings in America and what once in a lustrum they read about these United States in their own newspapers do not constitute one vast web of falsehood? Let us suppose, for example, that Mr. Leoncavallo comes here under contract to American managers and that they assure him that his name alone will suffice to attract Americans to his concerts. Let us suppose that acting under such advice, he comes with a company of singers who would not be tolerated in Leghorn or Pisa and an orchestra which cannot count two in a bar, even with the aid of a conductor. What sound excuse has he? Has he not heard what happened to Mascagni? Has he never heard what kind of a company sings to New Yorkers through-

out their regular opera season? If not, why not?"

"Yet it is unquestionable that when Mr. Leoncavallo has gone home a sadder and wiser man, some other deluded European will cross the western ocean to try to fool the benighted Yankees. Mr. Leoncavallo has come here with honorable intentions, no doubt. He desires greatly that we should hear the operas which Europe has heard and passed by. But he ought to have known that the method which he chose for the introduction was foredoomed to failure. The operatic concert is futile when it is at its best, and in these Leoncavallo entertainments it is at its worst. Some of the singing last night was amusing, some of it was painful. The orchestra, which forged its way through Monday night's programme at least tolerably, was hollow and crude in tone and played with the military precision of a drove of cattle."

On Monday evening, October 15th, Mr. Francis Hemington, organist and choirmaster of the Church of the Epiphany (the Rev. John Henry Hopkins, D.D., rector), gave his one hundredth free organ recital on Epiphany's fine instrument. The full vested choir of the church assisted, singing hymns 520 and 408, for processional and recessional, and the rector made an address on "The Life and Works of Mendelssohn." The other choir numbers were Knox's anthem, "O Pray for the Peace of Jerusalem," the solo being by Mr. F. M. Saunders of the choir, and Mendelssohn's mottette, "Hear My Prayer." The organ numbers were William Faulkes' "Concert Overture in E flat; a 'Berceuse' by Chauvert; Bach's 'Great G Minor Fugue'; a 'Melody in A flat,' by J. A. West; Guilman's 'Nuptial March'; a 'Pastorale' by Lemare; and a 'Sortie' by J. Guy Ropartz.

These recitals have been given by Mr. Hemington for more than seven years, every first and third Monday, from October to May, omitting Lent, and they have become very popular. Large numbers of people, many of them not Church people, from all parts of Chicago and the suburbs, attend them, and they are always opened and closed with prayer. The vocal numbers are always from sacred music, and often include arias from the great oratorios. The rector frequently makes an address on some theme of sacred music, or of leading musical biography. Incidentally the recitals have brought some people into the Church who would otherwise probably never have crossed the threshold of a consecrated building.

WHY DO WE grow so little in grace? It is because we do not use our intellect to meditate upon the forces of the unseen world amidst which we live, or our will to draw upon them. We know that we are weak, and sin and Satan are strong, and we know the truth. But there is a third power stronger than either our weakness or the forces of evil, which we commonly forget, and which will never disclose itself except in our using of it. We must stir up the gift within us. Within us we have the Spirit of power, the Spirit of Jesus, the life of Jesus. It remains to us to appeal to it; in constant acts of faith to draw upon it and to use it. Thus it will become to each of us as much a truth of experience as it was to St. Paul, and no vague language of metaphor, that "it is no longer merely I that live, but Christ that liveth in me."—Bishop Gore.

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